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YOUR BEST PROTECTION

WOULD you drive a car without brakes ?

Would you live a life without restraints on your conduct ?

The tendency to throw restraint to the wind and " live it up " in the ways of the world is creating one of the worst problems of the present day.

The best protection against the degradation of an unrestrained life is the gospel of Jesus Christ. This is not merely because it tells us which restraints are best for us, but is chiefly because the gospel points our way to a great destiny.

It shows us that we are the children of God and that therefore we may become like him. But it teaches also that this great goal may be achieved in only one way—and that is by following the rules established for it.

And yet, that is no different from the principle involved in all other worthwhile things. Could a man, for instance, become a doctor without following the course of instruction and training ? If a student in a medical college were to throw away the rules of progress and lead an unrestrained life in college, he would never obtain a degree.

To become like our Father in Heaven we must restrain ourselves in times of temptation. We must " put the brakes on ". We must so discipline ourselves that we will walk the straight path of obedience in the Church. We will never " live it up " like the world. Although we live in the world, we will not partake of her wicked ways.

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PRESIDENT JOHN F. KENNEDY

Sunday, November 24, 1963

AS I write I have open in front of me the September 1963 *issue of the* Millennial Star, *in which we honoured and paid tribute to our President, David O. McKay, on his 90th birthday. And among those tributes is one that this day will touch the hearts of all the members of the Church of Jesus Christ of Latter-day Saints in this country.*

I am thinking of the gracious honour paid to our prophet by President John F. Kennedy, who, two days ago, was assassinated in Dallas, Texas.

So much of what President Kennedy wrote in that letter to our prophet, can be turned to express our feelings for this tremendously great Christian and President of the United States.

" I am happy," he wrote, " to commend you for your long and devoted service to God, to your State and to your country . . . May your influence for good . . . be felt . . . both here and in far-off lands and by all who admire and respect you."

The loss that all America feels today is our loss also ; the grief that is within them is our grief . . . but as that great nation rises above the present uncertainty and unhappiness, so we know that President John Fitzgerald Kennedy's Christian influence for good will again be felt throughout the world.

DAVID BOULTON

From the Pen of the Prophet

THE TRAGEDY OF UNCHASTITY

BY PRESIDENT DAVID O. McKAY

THE test of true womanhood comes when woman stands at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood.

It is the most vital part of the foundation of a happy married life. There is a general idea throughout the world that young men may sow their wild oats, but that young women should be chaperoned and guarded.

But even in this matter of chaperonage there is too much laxity on the part of the parents, if recent reports are to be relied upon.

In the Church of Jesus Christ there is but one standard of morality. No young man has any more right to sow his "wild oats" in youth than has a young girl. He who comes to his Bishop to ask for a recommend to take a pure girl to the altar is expected to give the same purity that he hopes to receive.

A woman crowned with virtue is the highest, holiest, most precious gift to man, excepting only salvation offered in the Gospel, and that forms a part of it. But a woman who barters her virtue is not one of the least of man's shames.

Young men and women sometimes yield to indulgence for the sake of popularity. One who persistently bids for popularity at the expense of health and character is a foolish man.

A man who stands behind a bar and swallows drink for the sake of sociability is paying a high price for a miserable product. Social popularity purchased in such a way and at such a price is not good enough for an honest man to wipe his feet upon.

Indeed men who yield to temptation to seek popularity among friends loose the very thing they desire, while the boy who maintains his standards wins their respect.

The love and consideration shown toward each other by President and Sister McKay is the prime example for all Latter-Day Saints.

add to your faith - VIRTUE

BY PRESIDENT MARK E. PETERSEN

THE Prophet Joseph Smith has taught us that no one can be saved in ignorance. Yet many of us allow our ignorance to lead us into serious difficulties. Since the glory of God is intelligence we should use to the best possible advantage the intelligence which he has given us. We should plan our lives so as to prevent either our ignorance or our emotions from leading us in the directions we never would take, if we permitted our intelligence to govern our actions in the matter.

When Simon Peter wrote his second epistle to the Saints of the ancient Church, he spoke of the precious gift of faith which the Saviour had given to mankind. Then he said that through his divine power the Lord has called us to *GLORY AND VIRTUE*, " . . . that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:4.)

Then he continues: " Beside this, giving all diligence, add to your faith *VIRTUE*; . . . " (2 Peter 1:5.) Why would Peter give this counsel ? Why did he suggest that we add to our faith virtue ? Because:

Without virtue there is no purity.
Without purity there is no strength.
Without strength there is no character.
Without character there is no spirituality.
Without spirituality, there is no salvation in the Kingdom of God.

In short, Faith without the works of Virtue is dead. So allow your faith to grow and live to make room for true spirituality. Add to your faith virtue.

We are the children of God. The Almighty is our Father. We belong to the family of the Lord. Then we may know that family life is good, and that parenthood is divine. It is so in heaven. It is intended to be so on earth.

Procreation here in mortality was designed to be an act of co-operation with our Creator, God. It is the divinely established means of bringing His spirit children into mortal life. He gives to us the blessing and honour of being co-creators and partners with Him.

By His divinely approved process He sends each of His spirit-children to this life in complete innocence and purity. It is no wonder then, is it, that Jesus said of little children: " . . . of such is the Kingdom of God." (Mark 10:14.) To prepare for them—to prepare for your part in this divinely-provided act of creation—add to your faith, virtue.

Because parenthood is intended to be divinely pure on this earth, the Almighty places strict safeguards about it. It must be preserved in purity. Each home into which his precious children are born, so far as Latter-day Saints are concerned, should be a house of God, and " holiness becometh the House of the Lord." Each home is based upon marriage which is holy. Violation of the marriage covenant is a serious offence against God. But the advance preparation for our matrimonial experience is also a sacred responsibility. To violate it is to make ourselves unfit to be partners with God in the most divine act of our mortal experience—that of being co-creators with Him.

So in preparation for your sacred marriage: Add to your faith virtue.

The Lord has told us that he delights in the chastity of his children. Brigham Young at one time said: " Ever since I knew that my mother was a woman, I have delighted in chastity. The man who abuses or tries to bring dishonour upon the female sex is a fool, and does not know that his mother and sisters were women."

The late President Joseph F. Smith once said on this subject:

" Sexual union is lawful in wedlock and if participated in with right intent is honourable and sanctifying. But without the bonds of marriage, it is a debasing sin, abominable in the sight of Deity.

" Infidelity to marriage vows is a fruitful source of divorce, with its long train of attendant evils, not the least of which are the shame and dishonour inflicted upon unfortunate, although innocent children.

" It is a deplorable fact that society persists in holding women to stricter account than men in the matter of sexual offence. What shadow of excuse, not to speak of justification, can be found for this outrageous and cowardly discrimination ? Can moral defilement be any less filthy and pestilential in man than in woman ? Is a male leper less to be shunned for fear of contagion than a woman similarly stricken ?

" So far as woman sins, it is inevitable that she shall suffer, for retribution is sure, whether it be immediate

Can a man take fire in his bosom and his clothes not be burned ? Can one go on hot coals and his feet not be burned ? WHOSO COMMITTETH ADULTERY LACKETH UNDERSTANDING; HE THAT DOETH IT DESTROYETH HIS OWN SOUL.

or deferred. But in so far as man's injustice inflicts upon her the consequence of his offences, he stands convicted of multiple guilt. And man is largely responsible for the sins against decency and virtue, the burden of which is too often fastened upon the weaker participant in the crime.

"We believe in one standard of morality for men and women. If purity of life is neglected, all other dangers set in upon us like the rivers of waters when the flood gates are opened." (Gospel Doctrine pp. 309, 313.)

At no time has the Lord ever suggested that a sin in one person is less serious than in another. God is no respecter of persons. All are alike before him. He has but one standard of morals, and one law of chastity. To men and women alike the law says: "Thou shalt not commit adultery." (Exodus 20:14.)

And the Lord gives us the additional explanation that whosoever even looks upon another with lust, has commmitted adultery with that other person in his or her heart. The law is the same to all. The Lord does not make fish of one and fowl of another. He does not condemn one and condone another.

He teaches that he delights in the chastity of women. But can he delight any less in the chastity of men who are his sons and to whom he has given his holy Priesthood ? Every holder of the priesthood is under the oath and covenant of the Priesthood, which is an oath and covenant of righteousness, a solemn pledge to live by every word that proceedeth from the mouth of God. For some inexplicable reason man over the years has claimed a certain immunity in committing sin. But can any man justly claim that special privilege ? And particularly can he with impunity drag his priesthood with him into the depths of sin in violation of his oath and covenant of righteousness ?

If sin can be greater in some than in others, then it is most serious in those who have the light, and sin against it. It is most serious in those who are under covenant with God. And what Latter-day Saint, man or woman, is not under covenant, either in baptism or in the priesthood or both, not to mention the sacred ties of the sacrament of the Lord's supper.

As President Smith has said, the penalty for sin is the same for man as for woman. As Paul taught that there is one Lord, one faith and one baptism, so all scripture teaches that there is but one law of morals, and that law decrees: That sex sin is "most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost." (Alma 39:5.) In other words, sex sin is next to murder in the eyes of our Father in Heaven. So if you believe in God, if you wish to become like Him: Add to your faith virtue.

In case there are some who do not live right, what is their problem ? To bring their problems into clear perspective, let us mention how these sins start. You remember the bit of verse which says: "First a thought, then an act." This is usually the case in the unclean life, but not always. Sin sometimes appears to begin in an innocent lack of good judgment.

Occasionally a sweet and innocent girl wears a gown which gives a wrong impression. Or she may wear it from a sense of daring. Or perhaps out of a desire to look like some film star or fashion model she dresses immodestly and exposes too much bare flesh. In any event, this exposure produces an evil thought—usually in the mind of a boy who is tempted by that exposure. And after the thought comes the act. The act may not always involve the same girl. Often some other girl is the victim.

If we so live as to be fully worthy, it is the decree of the Lord that we may bring our body-temples back into his presence. But only those preserved in purity by holiness of life, and those which have been cleansed by the blood of Christ after sincere repentance, can be given this blessing. Worlds without end, the unclean which remains unclean, shall be for ever incompatible with heavenly things.

For the pure and holy, a promise is made by the Lord that we may take part in a glorious resurrection. Our bodies—those in which we now live then will be fashioned after the Saviour's glorious body, if we have merited it by our clean and obedient lives, and thus shall we become like him.

Then is it not worth every effort in self control to keep thees bodies pure ? Our ultimate destiny is to become like our Father in Heaven, and like our elder brother, Jesus our Saviour. But we cannot reach it without purity—purity of mind and body. So be honest with yourselves—be honest with the Lord who gives you this opportunity, and: Add to your faith virtue.

Now some among us already may have sinned. What about them ? Is there any way back ? Can they rise above their transgressions ? Yes, they can. That is one of the most beautiful things about the gospel. The Lord gives us the opportunity of repentance.

"Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live ?

"If the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which

'Let virtue

FIRST A THOUGHT—then an act. That has been the history of conduct, good and bad, over the years. First a thought, then an act.

An act is born in the mind. We do what we think of doing. It may be a great invention we plan for, it may be an evil act. But it begins in the mind.

The Lord understands this well. It was for this reason He taught the Saints early in this dispensation to have clean minds that their actions might also be clean.

Anciently He said: "Be ye clean that bear the vessels of the Lord." In modern times He said: "Let virtue garnish thy thoughts unceasingly."

The poet said that "the world is too much with us." Jesus taught that although we are in the world, we must not be OF the world. How can we keep our minds clean so that in turn we will live clean?

It would help a great deal if we were not so willing to be like sheep and follow the ways of the world. Let us

is lawful and right, he shall surely live, he shall not die.

"All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done shall he live." (Ezek. 18: 23-21-22.)

So the Lord holds out to us the gift of repentance and says:

"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

It is infinitely light and easy, when compared to the tremendous burden and slavery of sin. But as we take his yoke upon us, we must do so wholeheartedly and sincerely. We cannot come half way with him, for he severely condemns insincerity. We must come to him with all our heart, and not only with all our soul and with all our strength and with all our mind. We must turn from sin, but we must make reconciliation wherever that is necessary, and then for the rest of our lives keep his laws and statutes.

If we endure in righteousness to the end of our lives, our sins will not be mentioned to us again. In the righteousness that we have lived, shall we go on and receive his blesings. Then the good shepherd will say to us: "Well done, thou good and faithful servant; . . . enter into the joy of the Lord." (Matt. 25:23.)

So if any have sinned, turn now to the Lord, believe in his promises, and for the rest of your lives: Add to your faith virtue.

Recently I heard a chorus of a hundred Primary children sing: "My Body is a Temple." As I listened I turned and looked on their lovely faces, and thought I understood a little better the words of the Master: "... of such is the Kingdom of God." (Mark 10:14.)

Then I remembered another passage of scripture, this time from Nephi of old, who wrote: "I, Nephi, having been born of goodly parents . . ." (1 Nephi 1:1). I looked again at those little children singing so beautifully that sacred song: "My Body is a Temple." Then I looked at the adult audience made up in large by the parents of those children.

"My body is a temple." As a child, every human being has the right to be born with a body clean enough, and free enough from stain, to be a temple for the spirit of God. And every parent must keep his or her own body so clean and so pure and so holy that it will be a temple, one fit to give birth in holiness to other temples in compliance with the laws of God which govern such births.

To quote Paul again:

Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them members of an harlot? God forbid! (1 Cor. 6:15.)

add to your faith - VIRTUE: 2

garnish thy thoughts unceasingly'

BY PRESIDENT MARK E. PETERSEN

ask a few questions on this point:

Do women's styles, for instance, help to cleanse the thoughts of either men or women? Do short skirts promote chastity? Can a girl or woman garnish her thoughts with virtue by wearing suggestive clothing, either short at the bottom or low at the top, and so tight as to be revealing and suggestive?

When women sit down improperly and permit their inadequate clothing to expose their person, do they help to garnish with virtue the thoughts of those who observe them, even accidentally?

When evil stories are told, is it an evidence that anyone's thoughts are being garnished with virtue?

When members of the family go about their own home inadequately clothed, what does it do to the mental attitudes of those within?

Do couples suppose that marriage gives licence to indecency and uncleanness? Is not decency as important after marriage as before? Should not the mind be garnished with virtue at all times?

Is not the spirit of rebellion against the commandments a means of corrupting the mind and driving away the virtues which should characterise every good Christian?

If we garnish our minds with virtue will we indulge in violations of the Word of Wisdom, which certainly is a great bulwark of virtue?

Reading should be most selective, both for adults and children, for reading can either help to cleanse or corrupt the mind. If we are to garnish our thoughts with virtue, we must select with the greatest of care what we read, and what we permit our little ones to read.

One of the most important things parents can do is to teach their young people just entering the dating age the importance of cleanliness of mind.

No one can look with lust upon another and have a clean mind. The Saviour taught that he that looketh upon a woman to lust after her hath committed adultery with her in his heart. Again—although there may not have been an overt act—it was in the mind, and mental filth was defined as "adultery in his heart" by the Saviour.

Our great objective is to become like our Father which is in heaven—perfect. We are given this goal as a commandment.

Certainly the first thing we must do to keep this commandment is to be clean—pure—and virtuous.

But to be virtuous we must have clean minds. We must think no evil if we would do no evil.

As Christ is our pattern, so we must make His life the rule of our lives. Since no unclean thing can enter the kingdom of heaven—not even our minds — we must garnish our thoughts unceasingly with virtue, and deliberately plan our dress, our speech, and all of our acts, to promote it.

Broken homes are the cradles of delinquencies

BY ELDER SPENCER W. KIMBALL
OF THE COUNCIL OF TWELVE

IN these days of radio and television, we may preach to all the world. Yesterday, the human voice could be heard only hundreds of yards. Today, the Lord having opened the way, modern inventions permit our bearing witness to all the people of the earth. From yards to miles to Telstars to planets the human voice may now be carried. The prophet of God may now be heard in all the world, fulfilling completely the command: "*Go ye into* all *the world, and preach the gospel to* every *creature.*

"*He that believeth and is baptised shall be saved; . . .*" (Mark 16:15-16.)

"*For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; . . .*" (D C 29:10.)

Satan's threat to take all those who will follow him is no idle boast. He may be depended on to engulf and capture all who will listen to him. The Lord announces: "*. . . ye are called to lift up your voices as with the sound of a trump, to declare my gospel unto a crooked and perverse generation.*

"*. . . the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call labourers into my vineyhard.*

"*And my vineyard has become corrupted every whit; . . .*" (Ibid., 33:2-4.)

Nephi in his parting testimony reiterated: "*. . . wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil.*" (2 Nephi 33:5.)

More often, we warn the youth of the pitfalls endangering them, but today, let us warn the married folk, among whom there are many who suffer with discontent, jangling, and broken homes which, as we know, are the cradles for delinquencies.

The world is increasing in wickedness. We see the wanton disregard for the Sabbath, the limited number really active in any religious programme, the graft, dishonesty, delinquency, divorce, and immorality.

In an address to the Relief Society sisters President McKay has quoted evidence that the world is ripening in iniquity. "Today, lawlessness is on the increase, the cost of crime at all levels in the United States is $22 billion, over $4 billion more than is spent for education. Sixteen per cent of the total of $141 billion tax load at all levels of government is spent on crime. It represents a cost of $128.00 last year for every person in the United States."

President McKay pointed to the increase of 34 per cent in the crime rate in the past five years, while the population increase was seven per cent. And, we are constrained to ask, "How long will the Lord tolerate this people when crime increases nearly five times as fast as the population?" Now, as we speak of a sharp rise in inquity, we are not unmindful of those numerous good people to whom the home life and the commandments of God are still their magnificent obsession. They have their reward. But all too many are following the path of evil, and our voices must sound a warning.

The revelations say: "*Wherefore the decree hath gone forth from the Father, . . .*

"*For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; . . .*" (D & C 29:8-9.)

And again: "*. . . woe unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice . . .*" (3 Nephi 9:2.)

"*Woe unto them . . . and in that day that they are fully ripe in iniquity they shall perish. . . .*

"*. . . at that day shall he [the devil] rage in the hearts of the children of*

Elder Spencer W. Kimball pictured during his last visit to this country, when he opened the Deseret bookshop in Mitcham.

men, and stir them up to anger against that which is good." (2 Nephi 28:16, 20.)

Infidelity is one of the great sins of our generation. The cinema, the books, the magazine stories all seem to glamorise the faithlessness of husbands and wives. *Nothing is holy,* not even marriage vows. The unfaithful woman is the heroine and is justified, and the hero is built up that he can do no wrong. It reminds us of Isaiah who said: "*Woe unto those who call evil good, and good evil; . . .*" (Isaiah 5:20.)

We make no apology then for raising our voices loud to a world that is ripening in sin. The Lord has said: "Say nothing but repentance unto this generation; . . ." (D & C 6:9.)

The adversary is subtle; he is cunning, he knows that he cannot induce good men and women immediately to do major evils so he moves slyly, whispering half truths until he has his intended victims following him, and finally he clamps his chains upon them and fetters them tight, and then he laughs at their discomfiture and their misery.

The age-old sins continue with us today. The cry of repentance is to every nation, kindred, tongue, and people. "*But woe unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!*" (2 Nephi 9:27.)

To those people who hide their guilt and will not abandon nor confess, the Lord says: "*By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them.*" (D & C 58:43.)

"*. . . I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, . . .*" (Ibid., 19:20.)

And again, he says: "*. . . hearken to the voice of the Lord your God, [who] . . . is a discerner of the thoughts and intents of the heart.*" (Ibid., 33:1.)

And, again: "*Or do ye imagine to yourselves that ye can lie unto the Lord . . .*

"*. . . can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having . . . a remembrance that ye have set at defiance the commandments of God?*

"*. . . can ye look up to God at that day with a pure heart and clean hands? . . .*" Alma 5:17-19.) Sins cannot be for ever hidden.

And Jacob stated: "*. . . by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labour in sin, which sin appeareth very abominable unto me, yea, and abominable unto God.*" (Jacob 2:5.) Some folk hide their guilt and will not confess, and this is what Lucifer desires. He has a greater hold on them.

Peter, a man of God, discerned that Ananias and Sapphira had held back part of the returns from their sale and said: "*. . . Ananis, why hath Satan filled thine heart to lie to the Holy Ghost, . . .*

"*. . . thou hast not lied unto men, but unto God.*" (Acts 5:3-4.)

And in our own day the Lord promised his bishops and other appointees: "*. . . to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God.*" (D & C 46:27.) And, again, "*. . . and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.*" (Ibid., 132:52.) Men's thoughts and lives are engraved on their faces.

Some let their marriages get stale and common, the Lord says: "*. . . whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.*

"*Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; . . .*" (Ibid., 49:15-16.) There are those married people who permit their eyes to wander and their hearts to become vagrant, who think it is not improper to flirt a little, to share their hearts, and have desire for someone other than the wife or the husband, the Lord says in no uncertain terms: "*Thou shalt love thy wife with* all *thy heart, and shall cleave unto her and none else.*" (Ibid., 42:22.)

And, when the Lord says *all* thy heart, it allows for no sharing nor dividing nor depriving. And, to the woman it is paraphrased: "*Thou* shalt love thy husband with *all* thy *heart and shall cleave unto him and none else.*" The words *none else* eliminate everyone and everything. The spouse then becomes pre-eminent in the life of the husband or wife, and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse. We sometimes find women who absorb and hover over the children at the expense of the husband, sometimes even estranging them from him. The Lord says to them: "Thou shalt cleave unto *him* and none else."

Marriage presupposes total allegi-

ance and total fidelity. Each spouse takes the partner with the understanding that he or she gives self totally to the spouse: all the heart, strength, loyalty, honour, and affection with all dignity. Any divergence is sin—any sharing the heart is transgression. As we should have "an eye single to the glory of God" so should we have an eye, an ear, a heart single to the marriage and the spouse and family.

Modern revelation gives us: "*Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out* [*or excommunicated*]." (Ibid., 42:24.)

Many acknowledge the vice of physical adultery, but still rationalise that anything short of that heinous sin may not be condemned too harshly; however, the Lord has said many times: "*Ye have heard that it was said by them of old times, Thou shalt not commit adultery:*

"*But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her in his heart.*" (Matt. 5:27-28.)

And to paraphrase and give the modern version: "*And she that looketh upon a man to lust after him shall deny the faith, and shall not have the Spirit; and if she repents not she shall be cast out* [*or excommunicated*]." (See D & C 42:23.) The commands of the Lord apply to women with equal force as to their husbands, and those scriptures come with the same sharpness and exactness to both sexes, for he has but a single standard of morality. It is not always the man who is the aggressor. Often it is the pursuing, coveting woman, and note that for both, *all* is lost if there is not true, sustained, and real repentance.

Home-breaking is sin, and any thought, act, or association which will tend to destroy another's home is a grievous transgression. A certain young woman was single and was therefore free to properly seek a mate, but she gave attention to and received attention from a married man. She was in transgression. She argued that his marriage was "already on the rocks" and the wife of her new boy friend did not understand him and that he was most unhappy at home, and he did not love his wife.

Regardless of the state of the married man, the young woman was in serious error to comfort him and listen to his disloyal castigation of his wife and to entertain him. The man was in deep sin. He was disloyal and unfaithful. So long as he is married to a woman, he is duty bound to protect her and defend her and the same responsibility is with his wife. Numerous cases have come to us such as the following one:

A husband and wife were quareling and had reached such a degree of incompatibility that they had flung at each other the threat of divorce and had already seen lawyers. Both of them, embittered at each other, had found companionship with other parties. This was sin. No matter how bitter were their differences, neither had any right to begin courting or looking about for friends. And any dating or such association by wedded folk outside the marriage is iniquitous. Even though they proceeded with the divorce suit, to be moral and honourable they must wait until the divorce is final before either is justified in developing new romances.

Recently, I learned that the woman of a broken marriage was married within hours after her divorce was final. She had been untrue to her marriage vows, for she had been courting while she was still an undivorced wife.

If one cannot marry before the divorce is final, then it must be obvious that generally one is still married. How then, can one justify courtship while he or she still has living, an undivorced spouse? So long as the marriage covenant has not been legally severed, neither spouse morally may seek new romance or open the heart to other people. After the divorce becomes final, both freed individuals may engage in proper courting activities.

There are those who look with longing eyes, who want and desire and crave these romantic associations. So to desire to possess, to inordinately want and yearn for such, is to *covet*, and the Lord in powerful terms condemns it: "*And again, I command thee that thou shalt not covet thy neighbour's wife; nor seek thy neighbours life.*" (Ibid., 19:25.)

How powerful! The seventh and tenth commandments are interwoven into one great command which is awesome in its warning. To covet that which belongs to another is sin, and that sin begins whenever hearts begin to entertain a glamorous interest in anyone else. There are many tragedies affecting spouses, children, and loved ones. Even though these "affairs" begin near-innocently, like an octopus the tentacles move gradually to strangle.

OUR FRONT COVER

So much has already been said and written about President David O. McKay's new Second Counsellor in the First Presidency of the Church, that it would seem unnecessary for us to add even one word to the tributes that have been paid.

But inasmuch as President Tanner was editor of the *Millennial Star* for two years we feel we must at least voice the thoughts of all members of the Church in Great Britain by saying, "God bless you, President Tanner; we grew to love you and be inspired by your very presence in our chapels and at our meetings. We pledge you in this first month of this New Year our love and support in your new calling."

No greater tribute to any man could be paid than for us to remember his counsel and heed his advice. And during the years that President Tanner served as West European Mission President and lived in this country, the advice that he constantly gave us—both by word of mouth and by unfailing example—is expressed in the passage of scripture that must surely be his favourite . . .

"Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." (Matthew 6:33).

May we during 1964 and the years to follow, accept and live the counsel given to us by President Nathan Eldon Tanner—our front cover man.

When dates or dinners or rides or other contacts begin, the abyss of tragedy opens wide its mouth. And, it has reached deep iniquity when physical contacts of any nature have been indulged in. Man's desires are fed and nurtured by the food-thoughts, be they degenerate or holy.

Amulek, the prophet, reminded us: "*For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence.*" (Alma 12:14.)

The case of Potiphar's wife is an example of the creeping tentacles of sin. Even though this scheming woman did not succeed in defiling Joseph, her sin was most grievous. The intent was there and the desire and the lust and the coveting. She had "already committed adultery with him in her heart and mind . . ." as she "cast her eyes upon Joseph day by day." This woman's transgression did not begin when she ripped the clothes from the body of this fleeing stalwart. Her perfidy had been born and nurtured in her mind and heart in the "day by day" of wanting him, teasing him, and coveting him. Her sin was a progressive thing. So, for all the numerous people, who, like this seductive woman, carry in their hearts and minds designs or desires or covetings, deep sin lieth already at their doors.

"*For as he thinketh in his heart, so is he: . . .*" (Prov. 23:7.) Nothing justifies evil. Two wrongs do not make one right. Spouses are sometimes inconsiderate, unkind, and difficult, and they must share the blame for broken homes, but this never justifies the other spouse's covetousness and unfaithfulness and infidelity. James Allen gives us this: "The outer world of circumstances shapes itself to the inner world of thoughts."

Many super-selfish fok think only of themselves when they begin to cross the lines of propriety in their romanticising outside their homes; to those who ignore the innocent parents, the innocent spouse, and the innocent

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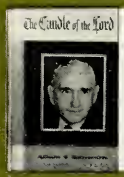

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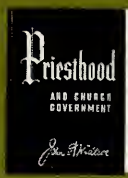

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by John A. Widtsoe - 19s. 9d.

Elder Widtsoe wrote under the direction of the First Presidency, and this book fulfills a need for a general and permanent guide and reference book on the Priesthood and its functions.

children, the scriptures are replete with warnings. "*. . . I must do according to the strict commands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God.*" (Jacob 2:10.)

Little do most of those who deviate think of the innocent bystanders until the heaviness of final guilt weighs down upon them. The Lord speaks again: "*For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people . . . because of the wickedness and abominations of their husbands.*" (Ibid., 2:31.)

"*. . . Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad example before them; and the sobbings of their hearts ascend up to God against you . . . many hearts died, pierced with deep wounds.*" (Ibid., 2:35.)

And, women also justify themselves in irregularities. They often invite men to sensual desire by their immodest clothes, loose actions and mannerisms, their coy glances, their extreme "make up," and by their flattery. Paul also called to repentance. "*Wives, submit yourselves unto your own husbands, as unto the Lord.*

"*For the husband is the head of the wife, even as Christ is head of the church: . . .*

"*Therefore as the church is subject unto Christ, so let the wives be unto their own husbands in everything.*" (Eph. 5:22-24.)

And to the husbands comes the command: "*Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . .*

"*So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.*

"*For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: . . .*" (Ibid., 5:25, 28-29.)

Some who marry never cut themselves loose from the apron strings of the parents. The Lord says through his prophets: "*For this cause shall a man [or woman] leave his father and mother, and shall be joined unto his wife [or husband], and they* two *shall be one flesh.*" (Ibid., 5:31.)

Parents who hold, direct, and dictate to their married children and draw them away from their spouses are likely to regret the possible tragedy. Accordingly, when two people marry, the spouse should become the confidant, the friend, the sharer of responsibility, and they two become independent. No one should come between the husband and wife, not even parents.

Paul concludes: "*Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.*" (Ibid., 5:33.)

To those who claim their love is dead, let them return home with all their loyalty, fidelity, honour, cleanness, and the love which has become

FOUR THINGS

Four things a man must learn to do
If he would keep his record true:
To think without confusion, clearly,
To love his fellowmen sincerely;
To act with honest motives purely:
To trust in God and heaven securely.

HENRY VAN DYKE

embers will flare up with scintilating flame again. If love wanes or dies, it is often infidelity of thought or act which give the lethal potion. To those who belittle marriage and its vows and responsibilities, to wives and husbands who joke each other about possible infidelities, Paul decries such jesting and joking about sacred things. "*But fornication, and all uncleanness, and covetousness, let it not be once named among you, as becometh saints;*

"*Neither filthiness, nor foolish talking, nor jesting, . . .*" (Ibid., 5:3-4.)

To jest to one's spouse about "affairs" could be the planting of seeds which might grow to destroy the marriage. Marriage is holy. It is sacred. Last week in Chicago four men sitting behind me were drinking. They were joking about their wives' boy friends, and their own girl friends. Whether or not they were adulterers and adulteresses was not known, but certainly no good could come from such foolish jesting, and it is an unholy way to speak of the glorious relationship of marriage.

May we, with Jacob, plead to the couples of the world: "*. . . arouse the faculties of your soul; shake yourselves that ye may awake from the slumber of death; and loose yourselves from the pains of hell. . . .*" (Jacob 3:11.)

"*. . . ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would dwell with the damned souls in hell.*

"*. . . when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you.*" (Mormon 9:4-5.)

"*. . . Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.*" (D & C 36:6.) Those who have slipped into the ugly approaches may have already silenced the still, small, pleading voice so many times that he hesitates longer to return as an unwelcome guest. He leaves the iniquitous one "on his own."

The Lord says: "*. . . my Spirit shall not always strive with man, saith the Lord of Hosts.*" (Ibid., 1:33.)

But, forgiveness may come to that person who repents with all his heart, restores all that can be restored, and lives the commandments fully and constantly.

In conclusion, I plead with all young people bound by marriage vows and covenants to make that marriage holy, keep it fresh, express affection meaningfully and sincerely and often.

Husbands come home—body, spirit, mind, loyalties, interests, and affections, and love your companion into an holy and unbreakable relationship.

Wives, come home with all your interests, fidelity, yearnings, loyalties, and affections, and working together make your home a blessed heaven. Thus, would you greatly please your Lord and Master and guarantee yourselves happiness supreme.

Avoid the very appearance of Sin

BY MILTON R. HUNTER
OF THE FIRST COUNCIL OF SEVENTY

A FEW years before President Grant died, he came to a general conference one day and said that while preparing his mind for conference he had wondered what great blessing he could give to the Latter-day Saints. He pondered on what good thing he could do for them. And then he remarked, " Under the inspiration of the Lord I have come to the conference with the one simple idea, 'Keep God's commandments ! ' "

Many Latter-day Saints think that they can reject temple marriage, fail to pay their tithes and offering, commit various sins here in mortality and that they will have another chance to make all of this up in the life to come.

I desire to emphasise the point that now is the time for members of the Church of Jesus Christ of Latter-day Saints to render obedience to all of the Master's laws and ordinances.

It is required that we keep God's commandments now, because we have taken upon ourselves the name of Christ. We are members of His Church, and so we are having our opportunity to render obedience to all of His commandments now. We should perform our own ordinances in the temple and keep all of the Lord's commandments while the day lasts, because for us the night may come wherein we cannot work. That would be terrible if we had not proved faithful.

In the account of the grand council of heaven we read: "*And there stood one among them that was like unto God, and he said unto those who were with him : We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;*

"*And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them, . . .* " (Abraham 3 : 24-25.)

Thus, in the very beginning—even in the spirit world—we were informed that mortality was to be a state of probation, a proving ground, to see if we would keep all of God's commandments. That same idea was verified in a modern revelation through the Prophet Joseph Smith to the Latter-day Saints. Jesus Christ, our Lord, declared :

"*And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.*

" *For you shall live by every word that proceedeth forth from the mouth of God.*" (D&C 84 : 43-44.)

A little later another revelation came to the Prophet which warned the Saints as follows :

" *For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.*" (*Ibid.*, 78 : 7.)

Jesus Christ is the great Lawgiver and Judge. He is the one that will give us our rewards and blessings for righteousness, and, on the other hand, withhold blessings or give us the punishments for failing to live righteous lives. He judges on a very fair basis by eternal law. He cares not whether one is rich or poor, bond or free, male or female.

Jesus judges by what is in one's heart; " *. . . for out of the abundance of the heart the mouth speaketh,*" (Matt. 12 : 34), and, " *For as he thinketh in his heart, so is he : . . .* " (Proverbs 23 : 7.)

And so the Lord's judgment will be based upon law. We shall receive exactly what we merit. We read in the Doctrine and Covenants :

" *There is a law, irrecovably decreed in heaven before the foundations of this world, upon which all blessings are predicated—*

"*And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.*" (D&C 130 : 20-21.)

As we learned in the Mutual theme a few years ago, the Lord also said :

" *I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.*" (*Ibid.*, 82 : 10.)

I think that we should not only avoid committing sins, but we should also avoid doing things that appear to be sinful.

Double personal preparation for

ADAPTED FROM AN ARTICLE
BY PRESIDENT IRVIN L. WARNOCK, OF THE
SOUTH-WEST BRITISH MISSION

THE First Day of January is always a very precious moment in our lives. To most of us it is a turning point—we look back over the year that has passed, seeing, feeling and recognising again those moments of joy and happiness; asking forgiveness again for those actions and thoughts that have caused a person grief and pain.

For us, as members of the Church of Jesus Christ, the 1st of January is an important day . . . for it is natural for our thoughts at the beginning of a new year to turn to the Temple of our Lord and to turn to our plans for attendance there during the coming twelve months.

But as these thoughts arise in your hearts think carefully on your preparations to meet with our Saviour.

Personal preparation to go to the Temple of the Lord is far more than just checking through your wallet or purse to make sure that you have your Temple recommend handy.

It is far more than just checking through your wardrobe for a clean dress, or a clean shirt and socks without holes.

It is far more than just taking a bath and cleansing the physical body.

Personal preparation for this sacred experience entails all this, yes, and also a spiritual conditioning of the soul.

In no other place on this earth can we as mortals get closer to the throne of God, our Heavenly Father, than in His holy house, the Temple . . . and only then if our hearts and minds have been properly prepared and attuned for the reception of His spirit.

How can we prepare ourselves?

Prayerful conditioning of the "inner man" is the vital necessity. Frequent humble prayer can cast evil, ugly and irreverent thoughts out of our minds and should replace them with a recounting of our numerous blessings and a contemplation of our divine heritage.

With a realisation of our tremendous responsibilities as members of the Church of Jesus Christ, the "inner man" can be tempered and mellowed in readiness for that peace that comes from receiving the spirit of the Lord in a clean tabernacle.

In a bulletin put out by the British Mission, President Marion D. Hanks wrote: "You enter the Temple with others, dress near others, enter the worship experience in a group, but this reminder is to invite to your attention the intensely personal nature of the occasion. You hear and respond and act individually. You reverently and worshipfully offer service to the Lord and to another of His choice children, your brother or sister. You are an instrument in God's hands to do for them something they could not do for themselves, worlds without end.

"In a strong, sweet sense, you are (as the scriptures teach) a Saviour unto them. This thing you do, individually.

"Be sure to be ready for the experience. Let there be meditation and prayerful consideration. Thoughtfully read and earnestly converse with your companions about the great spiritual adventure you are going to have.

"As you travel to the Temple, keep your conversation and your thoughts in tune with the spirit of the experience. Be respectful of the thoughts and sensitivities of others. Do not impose upon their desire to be in tune. If the experience is not yet for you what it should be, recognise that the lack is in you, and be humble, and be quiet.

"You go to the Temple to be endowed with sacred knowledge. You go to covenant with God for and on behalf of another, committing him or her, and recommitting yourself, to

the TEMPLE....

righteous and honourable action for the Lord. You go to worship and to serve and to do something decent and fine. You go with your mind on solemn things, anxious to bless a brother with this precious gift.

"All of this must be done in the right spirit. Let nothing rob you of the marvellous blessing of entering the Temple spiritually prepared and receptive. Real joy is entirely compatible with the Spirit of the Lord, indeed is a product of having that Spirit. Let that joy abound."

The Temple is the House of our Lord. There the principles of the Gospel are reviewed and profound truths of the Kingdom of God are unfolded. If we enter the Temple in the right spirit, we go out enriched in gospel knowledge and wisdom.

In the Temple we may lay aside the cares and worries of our everyday lives, for there our minds are centred on spiritual realities.

With a double personal preparation, both spiritual and physical, we can confidently expect—and are worthy to receive—a rich outpouring of the spirit of the Lord.

"I am Jesus Christ, the Son of God, wherefore, gird up your loins and I will suddenly come to my Temple" (D. & C. 36 : 8).

First Mormon Chapel in Ireland

123-year dream comes true in Belfast

BY ELDER RUSSELL J. MARRIOTT

IT was at Lough Brickland in the year 1840 that these words were spoken to John Taylor by the first person to be baptised in Ireland, "Here is water. What hindereth me to be baptised?"

For 123 years, many thousands of baptised persons have dreamed of a beautiful chapel to worship in. Today that dream has come true. The Belfast project number 1 (Holywood Road), as it is known to the builders, has now been officially opened.

Cherished memories were mingled with the feelings of some members during the Thanksgiving Services on November 17, 1963. Brother John Moore of Omagh remembered the day, 53 years ago, when he walked across a field near his home, after reading the *Book of Mormon*, and was deeply impressed towards baptism. He had to send for the Elders to come from England to baptise him. He bore his testimony at the Sunday Thanksgiving Services as the oldest member of the Church in Ireland.

President Albert E. Walker, of the Stranmillis Branch, recalled his first mission to the British Isles in the late 40's when President Selvoy J. Boyer was his mission president. President Walker remembers the day when President Boyer came to Belfast to open a beautiful, newly-decorated home that became the only meeting place for the Saints in Belfast. The old "Mount", once the prize of Belfast Saints, is now part of the past.

President Stephen R. Covey lived in The Mount while on his mission in 1954. As a district president, he presided over less than 300 saints. There were only four branches of the Church in Ireland at that time. Now he presides over the Irish Mission as its first mission president. There are now 19 branches in Northern Ireland, including Dublin and the Isle of Man.

It wasn't unusual to have less than four missionaries in Ireland in the 50's, said President Covey. At the present time, there are 154 missionaries in the field.

The Holywood Road project began under the Scottish-Irish Mission in 1961, just over two years ago. At that time there was only one district. Now three districts comprise the Irish Mission: the Central Irish, Antrim and Londonderry-Omagh districts. In these districts there have been 1,800 baptisms since the mission was organised in July, 1962. The total membership is now 2,300.

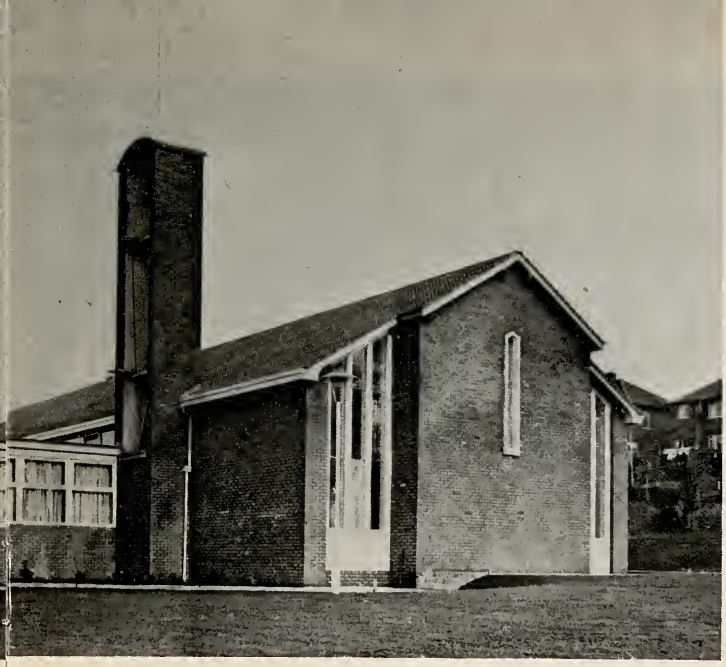
A history of persecution has lingered a long time for the Saints on the Emerald Isle. Early missionaries counselled the newly-baptised Saints to join their brothers and sisters in the newly-founded freedom of the Salt Lake valley, because of it. Religious intolerance was rife, and a new convert to the Church often became a social outcast. Physical violence was not unknown. The famous potato famine drove hundreds of thousands of migrants to find a better home. Many settled in America and joined the Church.

Ireland today represents a striking contrast with the past. Although religious feelings are still deep, and intolerance is by no means non-existent, it is relatively passive when compared with earlier years. Religious freedom is now practised with more conscience by the Irish people. Even in the South of Ireland, which is approximately 98 per cent Catholic, our missionaries are teaching discussions to many who are courageous enough to hear the restored Gospel.

The Belfast Telegraph recently noted in their pages a story entitled,

"MORMONS GET AN AUDIENCE IN EIRE." Mormon missionaries had gathered an audience of 200 on a busy Cork street corner.

The "New Era" has opened, and beautiful buildings for Latter-day Saints to worship in are playing a



great part in the building-up of the Church in the British Isles. The effect of Ireland's first Mormon Church is already being felt, as people see the high standards and ideals of the Latter-day Saints, who are proud to call it their new building.

Above: The new Belfast Chapel, which cost almost £70,000 to build. Below: Part of the congregation at the Thanksgiving Service, conducted by President Stephen R. Covey, Irish Mission President.

Television and Press record building of £70,000 Chapel

BY ELDER RUSSELL J. MARRIOTT

WHAT kind of people will donate over 22,000 hours of work towards the construction of a building that stood as just a blueprint in 1960? Thousands of people in Belfast, Northern Ireland, have found out the answer to this question, Latter-day Saints.

November 17, 1963, will always be an historical milestone in the lives of the 2,287 members of the Church in Ireland and the 150 missionaries who are now labouring there. It was on this date that the Thanksgiving Services were held for the first Mormon Church in Ireland, in Belfast.

There was not little rumour to prove the fact that the opening of the new church caused a stir of interest. It came rather in the form of a big splash. Northern Ireland's independent television station, UTV, did an on-the-spot film of the church before its opening. Belfast's 400,000 subscriber newspaper, the *Telegraph*, used two-thirds of a page to tell about the country's newest church building.

In spite of a 36-hour cloudburst, a total of 1,100 people attended the morning and afternoon Thanksgiving Services on the Sunday. More than 75 prominent non-member persons responded to personal invitations to attend the services. Mr. G. Brian Hobart, director of the local architectural firm which designed the church, commended the local Saints on their devotion, in his remarks. He said that the degree of craftsmanship was unusually good, considering the amount of non-skilled labour which was used. He also paid tribute to Elder Stephen James for his outstanding work as building supervisor. He said that his attitude towards the Mormons as a strange sect had changed; he now admires them for their accomplishments.

Most of the members of the Church

in Ireland have at some time during the two year course of construction put their shoulder to the wheel and helped out at the site. Those who weren't able to work on the site contributed to the project in other ways.

The handsome building stands at the end of the Holywood Road in Belfast. It will house the Mountpottinger Branch, which now numbers about 356 members. It will also serve as a district building for the Central Irish District.

During the week after the Thanksgiving Services, each of the auxiliaries had a combined meeting for the Antrim and Central Irish Districts. They had numerous displays to describe each programme and its part in the organisation of the Church. These displays were all used in the "Public Preview" that lasted for two days before the Sunday Thanksgiving.

Saturday night was a special tribute evening in honour of those who had worked on the building. The building missionaries were each presented with a beautiful illustrated copy of the *Book of Mormon*. Elder and Sister James received a special framed picture of the completed church, snapped by Ireland's most famous photographer, Leslie Stewart.

President Stephen R. Covey presided over the Thanksgiving Services, and there were many special guests who took part in the week-end activities. President Selvoy J. Boyer and Sister Boyer came from the London Temple. It was a thrill to have them attend and speak at the opening of the first church in Ireland.

President J. Neil Bradley of the European Building Committee spoke of his first visit to Ireland, when he brought Elder and Sister James to Belfast to begin their mission in 1961.

Elder George Ogden, the District Building Supervisor, turned over the keys of the new building to Robert Devenney, President of the Mountpottinger Branch.

Elder Stephen T. Baird, architectural representative from the Church Building Committee, arranged a beautiful exhibition for the "Builders', Architects' and Surveyors' Preview" that was held on Saturday afternoon. Many of the prominent people in these fields came to see what makes the Mormon Church the most functional church in Northern Ireland and one of the most beautiful.

President Covey presenting copies of the illustrated Book of Mormon to each of the Church Building Missionaries who worked on the Belfast Chapel.

There were almost 300 people at the Holywood Road Chapel on Monday evening to listen to Dr. Robert M. Cundick, the Hyde Park Chapel organist, perform. Sister Covey was guest soloist. This was an unusually large crowd for Belfast and a great tribute to Brother Cundick.

The Belfast Chapel was constructed at a cost of almost £70,000.

It is claimed to be the most modern church in Ireland. Sited on the main Bangor Road at the corner of Circular Road, the red-brick building will serve not only as a church but as a cultural centre.

It is one of four churches to be built in Ulster. Others are to go up at Cavehill Road, Belfast, and in Portadown and Londonderry. This is part of a plan to have 52 new churches of this type built in Great Britain this year.

The new building in Belfast is contemporary throughout, from its spire and tower depicting growth in a modern era, to its interior decor and furnishings. The majority of furnishings are in oak.

The main chapel has a seating capacity of 250 but this can be extended with the pulling back of partition shutters which lead to the recreation hall.

As well as this there is also accommodation for basketball, a large stage for drama and other cultural promotions. Nearby is a large, modern kitchen fully equipped to cater for special banquets.

Off the two corridors which run inside each side of the building are classrooms, reading rooms, a library, offices, and a special baptismal font.

To complete the picture there is a large changing room equipped with showers.

READING

"Do not be satisfied to read books about scripture or books about books, but go to the primary sources. You do not catch much of the spirit of Shakespeare merely by reading commentaries on Shakespeare. You capture it by reading Shakespeare, and so it is in large measure with the scriptures."—Elder Richard L. Evans, Council of the Twelve.

Book of Mormon Lesson of Life

'Each will enjoy that which he is willing to receive'

Conducted by
President
MARION D. HANKS

READ Alma 4:10-11.

We have learned in the teachings of the *Bible* and the *Book of Mormon* that the individual child of God has a great responsibility in bringing about his own eternal happiness. God in His graciousness has given us the gift of salvation through the atoning sacrifice of His dearly beloved Son. But this gift must be *received*, it must be *accepted*.

Read again D & C 88:32, 33:

> Each will enjoy that which he is "willing to receive." "What doth it profit a man if a gift is bestowed upon him and he receive not the gift?"

We learned that we must open the door when the Lord knocks.

We know that we must "draw nigh to him" if we are to enjoy his blessings.

We have read from the prophets that the spirit is available to us and that God wants us to have His blessings, and that we WILL have them. IF we accept His invitation by loving Him and keeping His commandments.

Then we discovered something else.

From three great scriptures (*Mosiah* 28, 1 *Nephi* 8, *Enos*) we felt the powerful spiritual contagion among the good people of *Book of Mormon* times. Having experienced the wonderful warmth of the Gospel, the sons of Mosiah were anxious to share it. Having tasted the fruit of the love of God, Lehi sought to give it to his family. With the forgiveness of God in his heart, Enos immediately began to be concerned for others of God's children.

It is natural and normal for one to want to share his choicest blessings with those he loves.

BUT THERE ARE CERTAIN THINGS NECESSARY IF ONE IS TO SHARE:

Is it possible to tell what we do not know?

So what must we do? *READ D & C* 88:118; 2 *Tim.* 2:15, 16.

WHAT ELSE?

Read *Mosiah* 4:9, 10: "Now if ye believe all these things, SEE THAT YE DO THEM." (Now read the rest of *Mosiah chapter* 4.)

In verses 9 *and* 10, what are the the truths that we are to believe and do? Faith in God, that He is, and is the Creator, Omniscient, Omnipotent; man's limitations; repentance; humility; prayer. Now read verse 11.

What does King Benjamin specifically direct his people to do? (Last *seven lines of verse* 11): Humble yourselves; calling on the name of the Lord daily; standing steadfastly in the faith.

What are the promises made to those who do these things?

Carefully read verses 11-15, and reread the rest of the chapter to note the emphasis put on hte way we live and act toward our fellow men.

Now read 2 *Nephi* 31:18-21. What principles are taught in *verses* 13-17? What do *verses* 18-21 add?

Read *Ephesians* 4:17-32. Note in *verses* 11-15 Paul has reminded the people of Ephesus that Christ had established the foundations of His Church in "giving" Apostles, Prophets, etc. . . . "For the perfecting of the Saints . . ."

How should one live who has committed himself to faith in Christ and His truth? (Read Ephesians 5:3, 5, 9).

Read Alma 5:6. (Alma talks to converts to the Church).

Having been touched by the spirit, and having experienced a "change of heart," the members of the Church are asked if they "can feel so now?"

Then a wonderful series of questions is asked about our lives, our conduct, our "Preparation" to meet God. (*Verses* 26-31).

Think about the main thought in each of these verses. Are we meeting these simple, understandable qualifications of the true believer?

If not, our course is clear: We must begin more carefully and humbly to live the Gospel. To RECEIVE it is not enough. To OBEY THE COMMANDMENTS which lead us to the "straight and narrow path" is not enough. We must ENDURE, loving God and all men. We must FINISH THE COURSE.

We started with *Alma* 4:10. Read it again.

HOME TEACHING—by Frank C. Berg
of the Home Teaching Committee

The Prophet's challenge to all the Priesthood

PRESIDENT DAVID O. McKAY has written a very beautiful preamble to introduce the Home Teaching Programme to all of the Church. This so-called preamble should be familiar to everyone who would understand and appreciate the magnitude of the Home Teaching assignment. It has been titled "A Divine Service." It is as follows:

"Home Teaching is one of our most urgent and most rewarding opportunities to nurture and inspire, to counsel and direct our Father's children in all that pertains to life. Through the priesthood quorums, and under the bishop's direction, Home Teaching takes the message of the gospel, the message of life and salvation and brotherly love, into the home, wherein lies the first and foremost opportunity for teaching in the Church.

Three things should be kept in mind in thorough preparation for Home Teaching: First a knowledge of those whom you are to teach. As each family is different from another, so each individual in the family differs from others. Methods and messages should vary according to each individual, and according to his problems and needs.

To perform fully our duty as a Home Teacher we should be continually aware of the attitudes, the activities and interests, the problems, the employment, the health, the happiness, the plans and purposes, the physical temporal, and spiritual needs and circumstances of everyone—of every child, every youth, and every adult in the homes and families who have been placed in our trust and care as a bearer of the priesthood and as a representative of the bishop.

Second, is a knowledge of what you are to teach. It is the Home Teacher's duty to teach that Jesus the Christ is the Redeemer of the world, and that Joseph Smith and his successors are prophets of God; that the gospel has been restored, and The Church of Jesus Christ of Latter-day Saints is being divinely led, and offers happiness and eternal life and exaltation for all who are willing to learn and to live its principles. The earnestness of your testimony and the sincerity of your service will help to give life and purpose and a desire for full fellowship in the Church to those whom you teach.

Third, is a knowledge of how we are going to teach. If we may take some language from the Doctrine and Covenants, and apply it to this purpose, the Home Teacher should "visit the house of each member" and "teach, expound" and exhort each to pray vocally and in secret; to attend to all family duties and "watch over the Church always, and be with and strengthen them"—and this means always—however, and whenever and with whatever may be necessary.

Home Teaching is a divine service, a divine call. It is our duty as Home Teachers to carry the divine spirit into every home and heart. To love the work and do our best will bring unbounded peace, joy and satisfaction to a noble, dedicated teacher of God's children."

What a challenging opportunity the Prophet of the Lord has given to the priesthood of the Church, this clear cut clarion cry to rise up and prepare ourselves for a great mission among our fellow men, to teach them and their children better to understand the importance of the message of life and salvation.

Home Teaching will correlate all activities of the priesthood and other Church activities in relation to the home, combining into one responsibility the following functions:

1. They should visit the home of each member at least once each month. Need and opportunity for service would dictate as to the propriety of additional visits during the month. Certainly a Home Teacher, sin-

cerely trying to assist an assigned family, would want to be in that home as often as a visit would bring proper encouragement to individual or family progress in the Church.

2, Home Teachers will be expected to visit fellow Melchizedek Priesthood Quorum members with the purpose of getting better acquainted with them, assisting them and their families in their needs and encouraging church activity. Thus two functions, formerly requiring two separate uncorrelated efforts, are now combined in the one visit. Home Teachers can represent their quorum presidency taking important messages and instruction to their fellow quorum members as the need arises.

3, They are to concern themselves also with home instruction and activities by encouraging parents to improve the quality of teaching in the home. The Lord has commanded us to bring up our children in light and truth. (Doc. & Cov. 93:40). Where better could this great task be accomplished than in our homes. If we desire to have the full family relationship extended beyond the bounds of this mortal existence, then we should collectively and individually prepare for this privilege. Our Father in Heaven has said: "If you will that I give unto you a place in the celestial world, you must prepare yourself by doing the things which I have commanded you and required of you." (Doc. & Cov. 78 : 6.)

4, The fellowship of new converts coming into the church or of all new members moving into the ward or branch will also be a part of the Home Teachers responsibility. The Home Teacher should manifest love and interest for those who are new in the church, helping them to experience warmth and true brotherly love. This will do much to bridge the gap where so many have stumbled and lost interest in the past and will contribute much to their spiritual and temporal welfare.

5, Home Teachers will have a further assignment to assist all members of a family to be active in the church and encourage each to do his duty in the home. They are not expected, however, to be specialists in all fields. Technical assistance will be needed in some areas, such as genealogical research. Every soul in the family is precious in the sight of the Lord and in need of encouragement and assistance. The Home Teacher will do well thoroughly to acquaint himself with the spiritual and temporal needs of each family individual and help them to grow spiritually.

6, The correlation of all enlistment efforts of the various church organisations to avoid overlapping and duplication of effort will also be a part of home teaching responsibility. This, however, is to be accomplished and correlated through direct assignment of the ward bishop and priesthood quorum president. The need for enlistment assignments and challenges will be determined in the ward council meeting which is to be held at least once each month under the direction of the bishop of the ward.

This programme further provides a two-way communication system whereby information from the bishopric and the priesthood leaders can be transmitted to the homes, and from the homes to appropriate leaders. This feature of the programme cannot be over emphasised and will permit close harmony and understanding to exist in the ward family.

Home Teaching is truly a divine service—a work of love and dedication that will bring the greatest joy and happiness and satisfaction to those who are willing to serve unselfishly to help their fellowmen. Blessed are those who are willing to go this second mile.

ABOUT MUSIC

Florence Jepperson Madsen — First Lady of music

BY EMMA MARR PETERSEN

THE lady of whom we write at this time needs no introduction to the people of Great Britain, since her recent visit to the British Isles and her work with the sisters of the Church have made an unforgettable impression. The lady we refer to—and she is a lady in every sense of the word—is Florence Jepperson Madsen, who has earned and received more degrees in music than the majority of college professors.

Her mother, Minnie Johnson Jepperson, was leading contralto soloist in the Tabernacle choir at Provo, Utah, and her father Samuel H. Jepperson was a gifted painter. He took delight in the changing beauty of the mountains surrounding his home in Provo, the gorgeous sunsets over Utah Lake, and the breath-taking sunrises in the east. He was also a professional musician, and a great lover of good literature. In fact he lived up to the letter of the thirteenth article of our faith which states: "If there is anything virtuous, lovely, of good report, or praiseworthy we seek after these things".

He was very fortunate to take as a partner, a lady of similar tastes, and they decided early in their married life that their children should have every possible opportunity to cultivate their talents in music or art, should they be blessed with these inclinations. Consequently singing and playing of instruments became an outstanding feature of their home, and the entire community shared in their talents.

Mrs. Jepperson was noted quite as much for her generosity to the poor, and kindness and helpfulness to those in trouble as for her magnificent voice. This pattern of rendering service to others was exemplified in their children, as well as was their natural gift of music.

At school when student programmes were presented the Jepperson children always took a prominent part and worked hard to improve their native abilities. They performed with modesty and dignity and served well in whatever capacity to which they were called. After graduation from High School, Florence became assistant to the district music teacher and travelled between four schools, at the same time studying voice with Professor Anthony C. Lund, of the Brigham Young Academy.

These lessons were financed by the earnings her father received from painting. This was before cars were common, and as the young schoolteacher walked from school to school she memorised her vocal exercises and songs, and thus had them well learned when the time came for her lesson. Professor Lund was a strong influence in encouraging Florence to artistic achievement, and provided her with the opportunity to defray the expense of her musical education by allowing her to teach some of his music classes.

Left: Sister Madsen conducting the International Singing Mothers in their programme at the Hyde Park Chapel, London. Right: The Singing Mothers at rehearsal.

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In the year 1904, Miss Jepperson received her diploma from the music department of the Brigham Young University. This, however, did not satisfy her and she immediately made plans to develop her talents more fully. So with the approval and faith and prayers of her parents, she left her small home town for the colleges of New England.

When she enrolled in the Boston Conservatory of Music, Dr. G. W. Chatfield, its director, referred to her as "the finest contralto who ever came to our institution", and helped her to obtain the position of contralto soloist at Harvard Congregational Church located in a nearby suburb.

Florence and her room-mate, Lyda Edmunds, a student of piano, took pride and pleasure in entertaining on week-ends, fellow-students and missionaries, providing a home away from home for many homesick and impoverished young people. Among those who were often cheered and fed were our late beloved President Henry D. Moyle, a law student, and his charming wife-to-be Alberta Wright, a student of piano and voice. Sister Madsen still speaks enthusiastically of the beautiful voice of Sister Moyle.

Occasionally food was brought in by the visitors, but more often the girls provided the meal, and took pride in their ability to "squeeze the pennies," at the same time providing a delectable meal with scarcely a dent in their budget.

In spite of her many successes in Boston, Sister Madsen still remained loyal to the Brigham Young University, where she had received her early training. She graduated from a four-year course at the New England Conservatory in three years, as one of the two top students in voice who received "high honours".

Much could be written about her successes in the fields of entertaining, composing, conducting, Church activity, her great humanitarianism in adopting and rearing three motherless girls, assistance to struggling artists, but space will not permit. She became the wife of Franklin Madsen, who was born in the same town, and loved music as passionately as did his wife. He played the violin, clarinet and trombone, and had a splendid baritone voice, was a supervisor of music in several schools, and had definite dramatic talent.

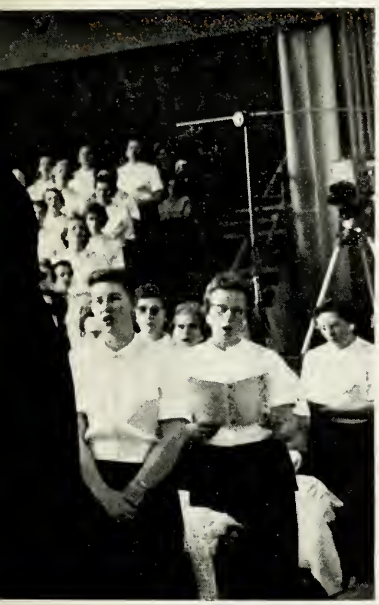
He has been his wife's strongest supporter and most ardent admirer, and they have had the experience of working together in music for many years.

Sister Madsen has had many of her compositions, sacred and secular, published by a number of first-class Eastern publishing houses, and has never had one rejected.

In August, 1941, she was appointed to the General Board of Relief Society to supervise their musical activities, and in September of the same year the First Presidency approved her appointment to the General Music Committee of the Church.

To sing under her baton is a tremendous experience which hundreds of the Relief Society Singing Mothers appreciate and look forward to. Her renditions are characterised by refinement of taste, with no exaggeration of expression, but complete awareness of the thought and message of the composer. Her rehearsals are delightful, her illustrations witty and pointed, and they continue until the number to be presented is as nearly perfect as is possible.

May she be spared many years to carry on the traditions of her beloved parents, and the goals and objectives of her beloved and talented husband.



BY JAMES P. HILL

'Arise . . . go forth in the ministry nothing doubting . . .'

Parley P. Pratt

John Taylor

THERE can be no gainsaying the statement that the calling of the men whose lives have been reviewed thus far in this series was divinely inspired. They might, indeed, be likened to foundation stones, standing firm and supporting the growing edifice of the Church.

Prophets and missionaries they were, and perhaps of all of them, none was more entitled to comparison with the indefatigable Paul of Tarsus, than Parley Parker Pratt.

In the fifty years he lived, more than half were as a Latter-day Saint and nearly every year from the date of his conversion, he filled some assignment for the Church—preaching, writing, organising and presiding. He travelled constantly in the Eastern States of America, from Buffalo to Virginia, from New York to Independence, on foot, on horseback and by boat.

He suffered illness and privation and endured all, only to be assassinated in the prime of his life. Many of the townships in which he preached are now cities of some size, the dirt roads of those days and the "wilderness" that he refers to are now highways and fine cultivated land, but the marks made by Parley and his associates are indelible, and as one travels through that countryside today, one feels that the Mormons are part of that land, they are identified with it.

The Saints converted in that day moved westwards, seeking freedom to worship; and their sufferings have hallowed the sod of their adopted home, even as the dwindling Nephites hallowed the soil with their blood in those last battles before extinction. And that missionary work, begun so nobly, goes on and many still seek the truth.

Parley married Thankful Halsey as a young man, but she bore him no offspring. In ensuing years she developed tuberculosis, and was for several years, constantly ailing. Parley thought little of this world's goods, and was prepared to sacrifice home comforts and even necessities for the sake of the work. At the age of 28, in the spring of 1835, he had just completed a mission, and on returning to his home in New Portage, a few miles south of Kirkland, he found his wife and mother (in his own words) in their "usual health", which didn't mean that they were very well.

The Kirtland Temple was partly completed, and was being used for instructional classes in Hebrew and endowment work for the Priesthood Quorums. As the weather improved, many of the brethren began to prepare for more missionary work, but Parley found it necessary to consider his position with serious thought. He was deeply in debt, having borrowed to purchase land and a home of his own, and he felt that he ought to stay at home, engage in labour, sustain his family and decrease his liabilities.

One evening there came a knock at the door and when he answered, Brother Heber C. Kimball and some other brethren entered. He records that they were filled with the spirit of prophecy, and Brother Kimball was moved to bless him in these words:

"Brother Parley, from this hour thy wife shall be healed, and shall bear a son, and his name shall be called Parley; and he shall be a chosen instrument in the hands of the Lord to inherit the priesthood and to walk in the steps of his father . . . Arise therefore, and go forth in the ministry, nothing doubting. Take no thoughts for your debts, nor the necessaries of life, for the Lord will supply you with abundant means for all things.

"Thou shalt go to Upper Canada, even to the city of Toronto, the capital, and there thou shalt find a people prepared for the fullness of the Gospel, and they shall receive thee, and thou shalt organise the Church among them,

and it shall spread thence into the regions round about, and many shall be brought to the knowledge of the truth and shall be filled with joy ; and from the things growing out of this mission, shall the fullness of the gospel spread into England, and cause a great work to be done in that land."

How remarkable this must have sounded to the young apostle—indeed to both of these young apostles ! How testing of their faith ! Little did Heber C. Kimball know how much he was to do in the fulfilment of this remarkable utterance. But these men were men of faith and within weeks Parley P. Pratt was viewing with wondering awe, the great Fall of Niagara, about to enter the British Colony of Canada, as it was then.

He and his companion made for Hamilton, Ontario, with the intention of going on to Toronto—but they possessed no means of travel. After calling on the Lord, Parley began to chat with people in the town, and suddenly found himself accosted by a stranger, who asked him who he was, what he was doing and where he was going. He then asked if he needed money, and when Parley said he did, gave him ten dollars and a letter of introduction to one John Taylor.

Parley went there that same evening. He received little encouragement. Next day he scoured the town— but achieved no success whatever. He made no friends and could get no meeting place. Undaunted and remembering the prophecy, he again sought the Lord's help.

On returning to the home of the Taylors to collect his bag, Mrs. Taylor delayed his departure with a few questions, and while still there, a widow by the name of Walton called. Mrs. Taylor, for some reason, informed her of Parley's condition :

" Indeed," said the lady, " well, I now understand the feelings and spirit that brought me to your house at this time. I have been busy over the wash tub and too weary to take a walk; but I felt impressed to walk out. I then thought I would call on my sister, the other side of town; but passing your door, the spirit bade me to go in; but I said to myself, I will go in when I return; but the spirit said: ' Go in now ! ' I accordingly did so and I am thankful. Tell the stranger he is welcome to my house. I am a widow; but I have a spare room and bed, and food in plenty. He shall have a home in my house, and two large rooms to preach in just when he pleases."

That evening, in her parlour, surrounded by her circle of friends, she addressed him thus :

Mr. Pratt, we have for some years been anxiously looking for some providential event which would gather the sheep into one fold; build up the true church as in the days of old, and prepare the humble followers of the Lamb, now scattered and divided, to receive their coming Lord when He shall descend to reign on earth. As soon as Mrs. Taylor spoke of you I felt assured, as by a strange and unaccountable presentiment, that you were a messenger, with important tidings on these subjects; and I was constrained to invite you here : and now we are all here anxiously waiting to hear your words."

How the Lord does answer the prayer of faith ! Does he not make the way for the work to be accomplished ?

The next day, Parley blessed and healed a woman smitten with blindness. She, having been a Methodist, the event caused some stir and aroused some opposition, too—but the work was on its way. Soon the young apostle was preaching to large crowds, and baptisms followed. John Taylor and his wife, at first cooly disposed towards Parley, joined the Church. Eventually Brother Taylor became President of the Church.

John Taylor soon took Parley out into the country and they called on a friend named Joseph Fielding. From him they received a polite rejection, but Parley persuaded him to give them a hearing—and yet more baptisms resulted. This Joseph Fielding was one of many English people who had emigrated to Canada. He had been born in Bedfordshire in 1797, and gone to Canada at the age of 35.

When Parley and John Taylor first approached him, his two sisters ran from their home into that of a neighbour lest they be seen associating in any way with the Mormons. But they both joined the Church, and Mary Fielding became the wife of Hyrum Smith, Joseph's brother. Joseph Fielding's brother was a Reverend gentleman of Preston and through him the Missionaries to England gained their first foothold. So Heber's prophecy continued in fulfilment.

After a short period of missionary activity in Toronto, Parley considered returning to his wife in Kirtland. He had never asked for financial help from these new converts, nor at any time while in Canada, but, on telling the people that he was going home, he found the charitable folk secreting money in his hand as he bade them farewell one Sunday evening, and he left with several hundred dollars, enabling him to meet several of his debts and render his position more tenable.

On arrival home he discovered his wife cured of her diseased lungs, and he was able to return with her to Toronto. The word had flowered further in his absence. Parley challenged and met several Christian leaders in discussion and debate and confounded them. He performed healings and was the instrument of the Lord in some remarkable manifestations.

Early in the morning of March 25, 1837, a son was born to his wife. Three hours after the good woman died.

Two parts of the prophecy of Heber C. Kimball remained for fulfilment—the spreading of the Gospel to England, and the acquisition of riches. With the second we are little concerned, but neither Heber nor Parley realised how closely they would be associated with the first.

MAN IS MADE FOR STRUGGLE

" While we live we must be moving on. When we stop we begin to die. *Rest is necessary, but only to renew our strength that we may press on again. An anchor is needful for a ship, but anchoring is not a ship's business; it is built for sailing. A man is made for struggle and effort, not for ease and loitering."*

J. R. MILLER

BY SISTER MILDRED EYRING
MEMBER OF THE GENERAL
BOARD OF RELIEF SOCIETY

Relief Society is Bishop's chief help with the sick

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and he went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

Luke 10:33-34.

COMPASSION is a feeling having many elements. Pity, sympathy, unselfishness, mercy, forgiveness and love are all included in compassion in some degree. The story of the Good Samaritan would lose much of its meaning if the reader did not know that the Jews and the Samaritans were traditional enemies. The purpose of the story as Christ told it was to teach his questioners the true meaning of "neighbour," but to true Christians everywhere, the term "Good Samaritan" has come to typify merciful form.

"The quality of mercy is not strained
It droppeth as the gentle rain from heaven
Upon a place beneath. It is twice blessed;
It blesseth him that gives and him that takes."
(Merchant of Venice—Shakespeare)

"The gift without the giver is bare
Who gives himself with his alms feeds three
Himself, his hungering neighbour, and me."
(The Vision of Sir Launfaul—James Russell Lowell)

"... ye ought to support the weak and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" Acts 20:35.

These quotations give emphasis to the rewards that come to those who give willingly and unselfishly. All such givers can testify to the reality of these rewards. When President Emma Smith appointed the "necessity committee," which later developed into the visiting teaching programme, in 1843, she instructed them to "search out the poor and suffering, to call on the rich for aid, and thus, as far as possible, relieve the wants of *all.*" Perhaps she was more concerned about the needs of the poor than those of the rich, but the plan did make provision for satisfying the needs of *all,* both rich and poor. For if souls are to be saved, it is just as important for the rich and fortunate to learn compassion, is at is for the needy to be comforted.

The Welfare Plan Handbook (Revised 1960) states:

"By the word of the Lord the sole mandate to care for and the sole discretion in caring for the poor of the Church is lodged in the bishop." (p. 6) ... *"Since the earliest days of the Church the Relief Society has been and still is the bishop's chief help in administering to the needs of those in distress."* (p. 21)

At the present time, in areas where the Church Welfare Programme is in operation, any material assistance needed, such as food, clothing, fuel, money for medical or other expenses, etc., is provided by the bishop from storehouse stocks and fast offerings. Church-wide, the compassionate services needed are rendered by Relief Society members under the direction of the Relief Society president who is authorised by the bishop to perform this service.

Relief Society women have always been encouraged to be good neighbours, and to render kindly, helpful service to those about them voluntarily. Young mothers need dependable women to care for their children while they do necessary errands, people unable to write need letters written, lonely people need companionship, people without means of transportation need to be taken to meetings or other appointments. However, the president of the Relief Society is charged with the responsibility of making sure that certain compassionate services are rendered as needed, either by herself or by assigning Relief Society members to assist as needed. Through her own visits in the homes, from the reports of her visiting teachers, and from her frequent consultation with the bishop, she is constantly aware of cases of illness, deaths and other situations of distress in her ward, and can arrange for the needs of the unfortunate to be met.

"The Relief Society," from the "Church News," September 28, 1963.

The 1948 Handbook of Relief Society states :

"Great responsibility rests upon ward Relief Society presidents in the matter of visiting the sick. Frequently it is detrimental to a sick person to have a visitor. On the other hand, Relief Society should not be remiss in visiting the sick, if a visit is advisable. Wisdom and good judgment should be used in making assignments for visits to the sick and homebound. Persons should be assigned to make such visits who will be acceptable in the homes and whose visits will result in good to those visited." . . .

"An important mission of Relief Society is to minister where death reigns. It is a long established custom for the Relief Society president or someone appointed by her to call at the home in time of death to alleviate the sorrow of the family, in so far as possible, and to minister to its needs . . . If the services of Relief Society women are deemed necessary in preparing meals for a bereaved family, where there are no relatives or close friends of the family available to give this assistance, it is within the province of the Relief Society president to arrange for such service." . . .

"There are still a few communities in which the services of a mortician are not available, and Relief Society is called upon to prepare a body for burial . . . The Society is frequently called upon to dress a body for burial, or a mortician may ask Relief Society to supervise the dressing or to make sure the clothing, particularly the temple clothing, is properly placed on the body. This service is willingly given by the Society." . . .

"Assistance is given by Relief Society in connection with funerals, such as receiving and arranging the flowers at the funeral service and taking care of their subsequent arrangement at the cemetery; or straightening the home of the bereaved family after the deceased person has been removed for the funeral service." (Handbook of Instructions for Relief Society, pp. 84-85).

The records which are kept of these compassionate services are a reminder and guide to the women who are responsible for relieving the "wants of all," and to all those who are striving to be good neighbours.

To quote the Relief Society Handbook again :

"If the Relief Society is to fulfil the purposes set for it by the Prophet Joseph Smith, and re-emphasised by the prophets who have succeeded him, compassionate services to those in distress must continue as the basic work of the Society." (Handbook of Instruction for Relief Society, p. 82).

BY LYNN S. RICHARDS ASST. GEN. SUPERINTENDENT DESERET SUNDAY SCHOOL UNION

Learning how to be a missionary

"YE are chosen out of the world to declare my Gospel." (D. & C. 29 : 4). Thus saith the Lord unto His missionaries. But how can we preach the Gospel unless we can quote it.

The Sunday School affords the opportunity for every member of the Church to learn how to be a missionary. It teaches through the various classes the scriptural passages upon which the standard missionary plan is based.

Two classes each month are assigned passages of scripture. These passages are taken from a uniform system for teaching investigators. The scriptures chosen relate to the lesson material being taught in the classes. These assignments are to classes teaching courses Six to Nineteen.

The Scripture is found in the *Instructor*. It is usually found on the Superintendent's page and is published two months in advance. In addition to the scripture there is published the number of the course to which the scripture applies and is to be assigned.

During the two months preceding the Fast Sunday on which the scripture is to be given by the class, the teacher will rehearse with the members of the class the passage that is to be committed to memory.

The scripture must be learned so that it will be possible for each member of the class to quote the scripture if called upon to do so when acting as a missionary. This is what is required of the missionaries now in the field. It can readily be seen that there is no purpose in standing before the class and reading the scripture from a note held in the hand.

One member of the class is assigned to give a two-and-a-half minute talk preceding the concert recitation. In this talk, he tells the meaning of the scripture and what effect its application may have on our lives. The teacher should review the outline for this talk with the students.

On the Fast day the scripture is to be recited in the worship service after the two-and-a-half minute talk. The class stands and with the teacher repeats in unison the scripture. The class may face the congregation or look to the front. The teacher may stand with the class or remain seated and thus be in a position to lead the class. The class should first give the scriptural reference before repeating the passage.

If time permits there would on Fast Sunday be two two-and-a-half minute talks regularly assigned and two two-and-a-half minute talks on the concert recitation making four two-and-a-half minute talks during the worship service. If time does not permit the two regular two-and-a-half minute talks, the concert recitation talks would be substituted for the regular talks.

Each member of the class should get the feeling "I am preparing to be a missionary." With this feeling they will thrill the congregation with the scriptural recitation.

THE SACRAMENT GEM

The Sacrament Gem is found in the *Instructor* printed two months in advance of the month it is to be used. One Sacrament Gem is for the Senior Sunday School and Junior-Senior School if they are held together, and the other Sacrament Gem is for the Junior Sunday School if it is held separately.

The Superintendent assigns to a class a month in advance, the responsibility of appointing a member to lead the Sacrament Gem. In the Senior Sunday School this would be a person who would give dignity and certainty ot the recitation. A member from one of the classes from Course Six to Nineteen are usually assigned. In Junior Sunday School, courses two to five are assigned.

The teacher makes the assignment to a member of the class. It becomes the duty of the teacher to make certain that the student assigned understands how to give the Sacrament Gem.

First it must be memorised. To make certain of this, it may be practised with the class. The class should also understand and memorise the Gem.

Second, the person assigned must be early and sit on the stand so that the presiding officer will know he is in attendance and ready.

Third, the person must be instructed to stand up and speak forward directly so that everyone in the congregation will hear.

The order of presenting the Sacrament Gem is as follows: When the Superintendent advises the person who it to perform, he or she stands before the congregation at the pulpit. At this moment the organ prelude is played. After the organ prelude, the leader of the Sacrament Gem recites the Gem. It is not necessary to give a scriptural reference nor is it necessary to use the words "please repeat". Immediately after the Gem has been recited by the leader, the congregation repeats the Gem, with the leader.

After the Gem is repeated by the congregation the post-lude is played. At the end of the post-lude, the leader of the Sacrament Gem takes his seat. At this point, the presiding officer indicates to the Priest to offer the Sacrament Prayer.

The Sacrament Gem prelude and post-lude are printed in the *Instructor*, two months before the date when the Gem and music is presented. Effective performing of this part of the worship service adds reverence and respect for the Lord's Supper, the Sacrament.

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BY FLORENCE B. PINNOCK OF THE YWMIA GENERAL BOARD

Carol becomes a part of Mutual programme - at home

CAROL BROWN lived 35 miles from the small branch chapel where she and her family attended meetings. Although the whole family went to Sunday School and Sacrament meetings on Sunday, they did not attend any meetings during the week because of the long distance to travel.

The summer that Carol turned 12, she was interested when she heard her friends at Sunday School talk about Mutual and what a wonderful time they were going to have when they could start attending as Beehive girls. They were even planning what they were going to wear to the opening social. Carol begged her father to let her go, but he told her this was not possible because she could not travel alone on the bus at night. So each Sunday she heard about the wonderful times the girls were having at MIA. They told her about their Beehive bands and showed her their individual requirement cards on which they marked their attendance at their meetings and which would help them earn individual awards.

The YM and YWMIA executives. Left to right: Superintendent Carlos G. Smith; President Florence S. Jacobsen; Margaret R. Jackson, 1st Counsellor; Marvin J. Ashton, 1st assistant; Carl W. Buehner, 2nd assistant; and Dorothy P. Holt, 2nd counsellor. Bro. Ashton and Sister Jackson recently toured Great Britain.

Carol felt ostracised from the group because they seemed to talk about nothing but Beehive projects. When she timidly asked if she couldn't be a Beehive girl, they pointed out that she couldn't because she never came to Mutual. Carol finally asked her father and mother to let her stay at home from the branch meetings on Sundays because there just didn't seem to be a place for her any more with her friends!

Fortunately, there was a wonderful branch Beekeeper who noticed Carol at Sunday School and Sacrament meeting and, when she realised Carol was of Mutual age, asked the Branch President if he could find out why Carol was not attending Mutual.

When she learned the reason, she asked the Branch President if Carol's mother might not be appointed to be in charge of a family MIA in their home. The Branch President was approached and agreed to call Brother

and Sister Brown into his office to talk the matter over.

The branch Beekeeper and the YW President gave Sister Brown a "Beekeeper's Handbook", explained the girls' programme, and showed her the lessons Carol had missed, which fortunately were only a few. Sister Brown promised to give Carol the first lesson during the week. The very next Sunday an impromptu meeting was held after Sunday School, and Carol was welcomed into the Beehive group and presented with her band, felt hive, and cell. The girls made suggestions for her symbol, and she promised to make a pattern for one and bring it to the teacher the next week.

So Carol became a part of MIA and the girls' programme, even though she could not attend Mutual. Every Sunday she reported her Sunday attendance to her Beekeeper and what had been done at the home MIA that week. Twice during the year she got her father and mother to go with her to special MIA events. All other weeks Sister Brown and Carol and sometimes her father too, held a home MIA. Soon a neighbourhood Mutual was started in Carol's home, as neighbouring girls wanted to be Beehive girls, too, even though they were not members of the Church.

When Carol was a Mia Maid, the family moved into the town where the chapel was, and Carol went right on with her MIA awards, for she had been able to earn all that the other girls had earned, thanks to an alert teacher who cared, and a co-operative mother.

No matter what the situation, there is a plan whereby every girl in the Church may attend a home Mutual, a neighbourhood Mutual, or a regular branch or ward Mutual; may earn individual and class awards and may gain the benefits of Church activity. All it takes is someone who cares about her and is willing to go the second mile in meeting her needs.

YWMIA leaders, read about the girls' programme in the special "Girls' Programme Booklet". Be sure to read the story about "Sue in the Girls' Programme" and how she fits into the regular Beehive programme because she lived in a ward. Also, read what happens when "Gay Goes Away". Even though she is gone for several weeks, her attendance is reported, and she continues to earn her awards and to attend meetings wherever she is. "Mary Moves" explains the procedure to follow when a girl moves to another part of the Church. These three simple stories (pp. 79 to 89) tell very clearly, step by step, just what to do for the good of the girls in the Church.

How about the girls in your ward or branch? Have you found them all? Do you know their home conditions? Are they active in MIA as well as the other organisations? Every girl is important; every one is a daughter of our Heavenly Father and, therefore, every one must be found and helped. Use the girls' programme by (1) knowing it thoroughly, (2) adapting it to meet every girl's needs, and (3) making it a living part of every girl's life.

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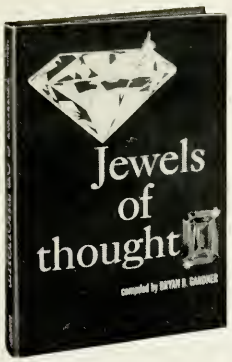

compiled by Bryan B. Gardner. Elder Gardner was the first bishop of the Hyde Park Ward in London. He was a convert to the Gospel. He emigrated to Salt Lake City and this is his first book. It contains a multitude of useful quotations. **7s. 3d.**

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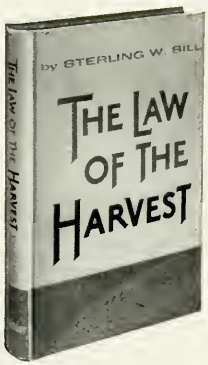

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THE PRIMARY PAGE

BY SISTER EILEEN R. DUNYON
OF THE PRIMARY ASSOCIATION GENERAL BOARD

Pictures are important in teaching children the simple truths

SINCE the world began, man has attempted to communicate by drawing pictures which were symbolic of a message he wished to convey, and every Primary teacher who has seen children concentrating upon a picture. their eyes focussed on a certain point of interest, and their mouths ready to exclaim at what they see, knows the value of using a picture to teach children.

Pictures are used as a visual means of communication in every Primary class. These pictures become of greatest value to the Primary teacher and children when they are used with wisdom and direction.

Each time that a picture is shown to a class, they should be given a moment to survey it generally, and without guidance. This takes only a few seconds and is customarily done as the teacher holds the picture in front of the children and before she gives any directive as to what she wishes the class to see. From this survey the students get a feeling about the picture, they concentrate on the centre of attention and generally know the main idea which the picture is to convey. But the study of a picture should never stop at this point.

A good Primary teacher will guide the class to see what the picture really contains. It has been established that children have the habit, almost without exception, of looking first at the upper left hand corner of a picture. For this reason, the teacher will direct the child's attention first to the upper left quarter, and then follow through with the remainder of the picture in what ever sequence seems most logical.

For example, in using the picture "Play Fair" from the Co-Pilot Teacher's Kit, the teacher could say, "In this picture you will see three children who are hiding. (Show the picture.) As soon as you see the boy who is hiding behind a box, and the two girls who are hiding behind trees, fold your hands in your lap." (The teacher then waits until the majority of the children in the class are sitting with their hands folded.) The teacher then says, "Good. Nearly all of you are sitting quietly with your arms folded. Now, look closely at the girl in the centre of the picture. When you are ready to tell what she is doing, raise your left hand."

The teacher then calls upon several children to tell what is happening in the picture, developing with the class the idea that we do not cheat when we play games.

A good picture to use in Primary is one which is simple and which is large enough to be seen easily. It is a picture which tells a story to each child as he contemplates the action which he sees. The Biblical pictures used in the Primary Picture Sets have been chosen because they have these qualities. For example, one class of

Use this picture in connection with this article. What would you ask the children to look at first of all? What story could be told about this picture? Hold the picture up and let your class study it for a moment, then ask two or three children to explain what is happening. Remember, Primary children are taught the best when they are shown pictures that arouse their interest. Use this picture, and the special one that has come to you with this month's "Millennial Star" in your Primary class.

boys became serious and concerned as they studied the picture of Jesus kneeling in prayer in Gethsemane. In the background of the picture they pointed out the figures of the apostles sleeping. Their attention was drawn to the merest outline of the city on the horizon. Then each boy was directed to focus his attention upon the face of the Lord. Was He sad? Was He concerned? Did He seem calm? Or was He talking earnestly to our Heavenly Father presenting a true account of His labours?

To each boy the picture carried a slightly different connotation, but every one was touched with the message of the gospel. There was no need for disciplinary measures in the class that day, as the heart of each boy was reached through a picture. This came about, because a wise Primary teacher had not only shown the class a picture, but she had developed and studied that picture with her boys.

Much valuable discussion can be developed in a class through the use of a well-chosen picture. All children learn most when they contribute to the lesson instead of only hearing it. Children can be encouraged to talk about the picture. They may take the picture in their hands and show it to the rest of the class. One child can be directed to tell which object in a picture appeals to him the most. A picture should be a spring board into a lively discussion caused by what the child observes.

One Primary teacher showed her class a picture of their own meeting house. The grounds were well kept and orderly. The building looked clean and attractive. The teacher said, "It gives me a good feeling to come into a building that looks neat and orderly as this one does. Look closely at the picture and think of all the ways you could show our Heavenly Father that you appreciate an attractive building in which to meet. I will count on my fingers and see if you can name ten ways to show that we know how to take care of our meeting house and keep it beautiful. As you name the ways, see how many ideas you can get from looking at the picture."

With intense interest the children mentioned such things as entering the building quietly, walking carefully not to mar the floors, leaving the building in an orderly fashion. They decided not to throw papers on the lawns or the walks. They also felt that they should not cut across the corner of the lawn as had been their custom, for they could see in the picture, how thin and worn the lawn appeared in that area. The enthusiasm heightened as the children realised that they were discussing a topic which was important to them. Showing a picture had caused a purposeful, stimulating discussion to develop.

Primary children are taught the best when they are shown pictures which arouse their interest and curiosity or which cause them to respond because of a similar situation which they have shared. A picture well-chosen and carefully presented can change the behaviour and attitude of a child, and can fix a gospel teaching so firmly in his mind that he will remember it always. Pictures are a part of Primary.

The destruction of Sodom and Gomorrah

BY EMMA MARR PETERSEN

SODOM and Gomorrah, the two cities of the plain, were filled with wickedness. The people who lived there had become so sinful that the Lord was determined to destroy them. One day, God visited Abraham and told him of his plan. Again Abraham thought of Lot and his family, who lived in Sodom, and he feared that they might be killed with the others. He knew that Lot was a good man, and loved the Lord, so he felt that Lot and his family should be spared.

Knowing the goodness of the Lord to all who serve him, Abraham appealed to him in behalf of the righteous in those cities. Abraham believed there must be others, besides Lot and his family. He asked the Lord, "Wilt thou destroy the righteous with the wicked? If there are fifty righteous, wilt thou spare the city for their sake?" The Lord replied, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake."

Abraham then said, "If there should lack five of the fifty righteous, wilt thou destroy all the city for the lack of five?" Again the Lord said that he would spare the city. Abraham then asked that the city be spared if there were only forty, or thirty, or twenty, or even ten; and the Lord said he would not destroy it if there were ten righteous.

Shortly afterward, two angels were sent by God to the city of Sodom. Would they find ten righteous within it, or must they destroy the city? They went directly to Lot's house. Lot arose to meet them, and bowed before them with his face to the ground. He invited them into his house, but they said, "Nay, we will abide in the street all night." But Lot pleaded with them, and they came in. Lot prepared a feast for them, and they all ate together.

Some of the people in Sodom had seen the angels come to Lot's house, but they did not know they were angels. To them they were merely strangers in the city. Word of their coming spread quickly, and suspicion arose in the hearts of the wicked people of Sodom. Why should these strange men visit Lot, and why should he give them a feast?

Surrounding Lot's house, the wicked men of Sodom called out and said, "Where are the men who came into thee this night? Bring them out unto us that we may know them." Going outside, Lot appealed to the people and said, "I pray you, brethren, do not so wickedly. Unto these men do nothing." He knew they would try to injure the men. But his wicked neighbours were not to be put off. They were determined to molest Lot's visitors. Had they heard of the threatened destruction of their city? Did they fear these visitors might be the messengers of destruction?

When Lot blocked the way, preventing them from entering the house, they threatened him and said, "Stand back or we will deal worse with thee than with them." They fought to get in, and nearly broke the door. The angels then reached out and pulled Lot back into the house to save him from being hurt. When the men outside still tried to enter the house, the angels struck them all with blindness, and they went groping away.

The angels decided to wait no longer. They would move Lot so the city could be destroyed at once. They told Lot to take his wife and daughters and sons-in-law and flee to the mountains for safety. When Lot asked his sons-in-law to go with him, they laughed at him. They did not believe the city would be destroyed, and refused to go.

Morning came and the angels said to Lot, "Arise, take thy wife, and thy two daughters who are here, and flee, lest you be consumed in the city." Lot still lingered. Why must he go? He loved his home in the city of the plain, and did not wish to go to the mountain. But the angels would allow no more delay. Taking Lot, his wife and two daughters by the hand, they drew them away from their home and left them outside the city.

"Flee for your lives," they said, "look not behind thee, neither stay in the plain; escape to the mountains lest ye be consumed."

The sun was rising as Lot and his family moved away. There were only four of them, not even ten righteous had been found in the entire city. Suddenly there was the sound of a terrible storm. God rained fire and brimstone upon the two cities, Sodom and Gomorrah, completely destroying them and all the people living in them. The smoke went up like the smoke of a furnace.

Hearing the sound of destruction, and forgetting the warning of the angels, Lot's wife turned and looked back. For her disobedience, she was turned into a pillar of salt.

Sorrowfully, Lot and his two daughters journeyed on to the mountains. There they found a cave in which they made their home.

'Let every man learn his duty'

" Wherefore now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

" He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D & C 107: 99, 100)

BY HOWARD MAUGHAN
PRESIDENT OF SOUTHEND BRANCH, BRITISH MISSION

WHAT a challenging sermon is the above quotation in two short paragraphs. It is suggested that Priesthood leaders turn in the *Doctrine and Covenants* to Section 107 and read carefully this latter-day scripture on Priesthood. In this setting the two closing paragraphs which are quoted above truly come to life.

This instruction on Priesthood leadership is applicable to the leadership of the church. The positions are many and the Lord's work depends on the leaders available to lead his work. The calling of officers is an art which executive officers should learn. Here is the golden opportunity for an interview, a heart to heart talk. Here is the occasion for instruction on the proposed assignment and what it entails.

Anyone who accepts an assignment should understand that he accepts the responsibility to qualify for his work. " Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

How does a member begin to qualify for an assignment in the church ? Perhaps one's first duty in the church is to himself, to become personally qualified and acceptable in the Lord's work. As citizens of the Kingdom each person has the assignment to perfect himself, which will keep him as busy as he wants to be.

What does it mean to be a member of the church ? We are told that the individual is the most important person in all the world. God has said that " This is my work and my glory—to bring to pass the immortality and eternal life of man " (Moses 1:39). This refers to all of our Father's childrend individually.

One saves himself by the way he lives. Beyond this is the Atonement of Jesus Christ. One cannot save himself alone. As Priesthood bearers, our first assignment is to preside over our own lives. Doing this well is an excellent training for wider leadership.

There is work of salvation to be done in the church. No man can save himself alone. Who of us would belong to the church if someone else had not brought us in ? Converts are aware of their indebtedness to the missionary system. The rest of us may be grateful for our heritage which brought us in.

The church is a perfect organisation and the gospel is a perfect plan. With the Priesthood they are the means of perfecting man. The Lord has made it plain how this is to be done. He says one must " learn his duty and to act in the office to which he is appointed ". To the individual church member this means to learn and love the gospel as his way of life. To church leaders, in addition to the foregoing it means to learn and act upon the principles of leadership in the positions to which they are called.

How many members of the church are complacent about learning the gospel and about learning the art of leadership therein ?

The Priesthood quorum presents an excellent opportunity for training in leadership. It depends largely on the quorum president to determine if this benefit is to be realised. The techniques of good leadership fall essentially into three categories: 1, Learning the gospel and the assignment to which one is called; 2, Counselling together to organise and co-ordinate the work, and; 3, Each officer to "Act in the office to which he is called ".

I once had the rare experience of serving as the president of a newly-organised stake. It was my good fortune to have as counsellors two men experienced in church government. One counsellor was a spiritually-minded man who had been a bishop, a counsellor in a stake presidency, a mission president and at the time, he was a Temple President. The other counsellor was experienced in practical affairs and had been an outstanding bishop for eight years. Each of these counsellors later served as president of the stake.

The clerk, a spiritually-minded man, was trained in record keeping and had previously had much experience in the church.

At the end of this assignment I recalled that not once had anyone of these experienced and capable leaders stepped out in front of the Stake President, never once. They were counsellors and a clerk. They knew their assignments and filled them with excellence. In this environment what Stake President could fail ?

AARONIC PRIESTHOOD

Bishops, are you disappointin

THERE were tears in the young man's eyes and a lump in his throat as he hurriedly walked down the front steps of the chapel and started for his home. He was visibly disturbed about something. On his face was a look of disappointment tinged with a trace of resentment. He had been the first to leave the meeting. As soon as the closing prayer was over, he had walked out. Usually he liked to linger and visit with friends in the foyer, but tonight he didn't feel like visiting.

Two of his closest friends had just received their Individual Aaronic Priesthood Awards. He has missed qualifying, because he had given but one address in a Church meeting during the year and the requirements had called for two. He had been willing, but had not been invited. He would gladly have responded had be been asked to speak, but neither the Bishop, the general secretary, nor his own quorum advisor had checked his activity record and thus unaware of the need, had not provided the opportunity for such an address. In everything else he had exceeded the requirements for the award.

Shouldn't the Bishop in this case have disregarded the fact that the requirement had not been filled, and awerded the certificate? After all, it was not the boy's fault entirely that he hadn't delivered the second required address. He had not been given the opportunity. He hadn't been asked, and who could expect a seventeen years old boy to request the privilege of speaking in Church?

On the other hand, should the Bishop certify to that which he knows is not true? Could he justify himself in claiming that the boy had met all requirements when he really had not? Would the certificate have had any real value to the boy, knowing that it had not been completely earned? The award is based upon the fulfillment of very definitely defined requirements. To make requirement exceptions would destroy the effectiveness of the award programme.

To qualify for an Individual Aaronic Priesthood Award requires the co-operative planning and effort of a young man, his quorum or group advisor, the general secretary and his Bishop or Branch President. Qualification for a Ward Aaronic Priesthood Award demands real teamwork between all Aaronic Priesthood bearers under 21 and their leaders. The acquisition of these awards is well worth the planning and effort required to receive them, for they represent achievement of worthy goals. The winning of either indicates diligence and determination of the young men involved and the dedication, vision and devotion of their Priesthood leaders.

Bishops, Branch Presidents, will there be a boy in your ward or branch disappointed at not having qualified to receive his Individual Award for 1963 because of you? Have you checked on each young man and his qualifications and needs? Have you given the needed motivation in each case and provided the necessary opportunity for achieving the award?

When a young man fails to qualify for an award, it may or may not be his own fault. When a ward or brauch fails to qualify for an award, it is most likely because the leaders have not recognised the value of the award programme in motivating young men to more diligent Priesthood service. While it is true that a boy must have a measure of character in order to win an award, youth delinquencies result more frequently from the lack of inspired and devoted leaders than from youth deficiencies.

How important it is that boys have the association of men of vision to council them and help them in planning and to motivate them to good works. Most young men who hold the Aaronic Priesthood are going through a very precarious period of their lives. It is exceedingly hard to be a boy. Adolescence is a difficult period for all boys, and often a trying one for those with whom they associate. This time of physical and social adjustment brings many problems into a boy's life. Things that seem trivial to an adult often loom to a boy as insurmountable barriers. At this age he is impulsive and emotionally sensitive. He is hungry for recognition and attention, yet is shy and reticent. He longs for love and understanding, yet often fails to recognise them when they are given. He is rather prone to hero-worship, and the object of his adoration may be worthy of his emulation or not, may be of noble character or a knave. He has an inner yearning for the association of his father and for parental approval, yet he is often openly abusive to those whom he loves the most.

Most boys have a felt need for the

BY DAVID G. THOMAS
HEAD OF THE P.B.O
OFFICE IN FRANKFURT

g your boys?

association of male adults other than father or mother, but will not openly admit it. He seemingly resists the things he longs for most and embraces the things he abhors.

Yes, an adolescent boy is seemingly a great contradiction out of which must emerge a man of noble character, and in the case of the Aaronic Priesthood holders, real Latter-day Saints and Melchizedek Priesthood bearers.

We recognise, of course, the limitations of the award programme in measuring and rating merits of young men. Many character qualities can't be rated objectively. It is possible and it sometimes happens that young men earn their Individual Awards each year, yet give way to temptations when moral issues present themselves. The award programme is not the full answer to a boy's salvation. It does not eliminate the need for discernment on the part of the leaders. It does give motive for worthy activity, and centres attention on worthy goals that can be observed and rated. It leaves to the leaders the challenge of prayerfully seeking the promptings of the spirit in diagnosing for social and spiritual weaknesses that can in no other way be observed. It leave to the Bishop and those who work with the young men the responsibility of giving them higher incentive for service rendered than a mere award certificate.

Bishops, Branch Presidents, general secretaries, quorum advisors, you have the challenge. The boys with whom you are called to work will be our future Church leaders, or they will be men with limited faith who render little activity in the Kingdom of our Father in Heaven.

Will the young men over whom you preside be for ever grateful to you and for the service that you have rendered in their lives ? Will the Lord be pleased with your stewardship to which he has appointed you ? Now is the time to have a personal interview with each young man in your ward or branch. Let it be a prayerful interview. Look to his problems, satisfy his needs. Be sure that you are giving all the motivation to good living that you possibly can give. Be certain that you are supplying all the opportunities that are needed for success in every boy's life.

In this, the Individual Award Programme can be very helpful. Analyse each boy's accomplishments for the year. Discover his needs for qualifying for the Individual Award. Plan with him to meet each qualification so that at the end of the year, there will be no disappointments on his part.

NEW ACHIEVEMENT PROGRAMME FOR BOYS UNDER 21

SINCE the accompanying article by Elder David G. Thomas went into print, we have received an announcement from the Presiding Bishopric's Office in Salt Lake concerning a new achievement programme for our Aaronic Priesthood boys under 21. This in no way diminishes the responsibility of the Bishops and Branch Presidencies towards their boys. If anything it adds a greater challenge to their programme.

The announcement is as follows :

A NEW Certificate of Achievement award programme has been announced by the Presiding Bishopric. It will take tbe place of the Individual Award programme in 1964 for Aaronic Priesthood members under 21.

Young men who win their Certificate of Achievement will have accomplished many things pointing the way to manhood.

Some 130,000 booklets designed to aid Aaronic Priesthood members achieve top honours are now on the press and soon will be sent to bishoprics for distribution to all Aaronic Priesthood under 21 shortly after the first of the year.

Every Aaronic Priesthood bearer under 21 in the stake is to complete a certificate form. This form details the goals to be attained for receiving the Certificate of Achievement. Everyone is to state his performance in relation to each goal. Those completing this form are to be interviewed by the bishop, and the form forwarded to the stake committee. They who have achieved the goals for the Certificate of Achievement, will receive their certificate from the Presiding Bishopric through the stake committee.

New requirements added to the Certificates of Achievement include the following :

Obey the rules, laws and commandments of the Gospel and attend all appropriate meetings, especially priesthood and sacrament meetings. It is necessary to attend 36 priesthood meetings and 36 sacrament meetings during the calendar year.

Live an honest and virtuous life ; avoid the use of profane and vulgar language.

Observe the rules of good health and hygiene. Practice a balanced physical fitness routine best suited for your individual state of health.

A priest or teacher is to serve as a home teacher and visit in the homes of the saints at least eight months during the year he is a priest or teacher ; or be is to actively participate in the Aaronic Priesthood missionary programme as assigned by tbe bishop.

The first-year deacons are to read the message of Joseph Smith's Testimony from the Pearl of Great Price and memorise certain verses outlined in the handbook.

News from Stakes and Missions

GLASGOW STAKES

Farewell party

A TARTAN travelling rug, bearing the inscription : "To the wonderful Carter family from the people of Paisley," was presented to Bishop and Sister Wesley C. Carter at a farewell party in the Paisley Ward.

As well as being the bishop of the Paisley Ward, Brother Carter had been the area building supervisor. He was leaving Paisley to fill another mission in the Southern States Mission.

Brother Carter had been bishop of Paisley Ward since the organisation of the Glasgow Stake in August 1962.

* * *

Presentations

THIS was a month of presentations at the Paisley Ward. Sisters from the Renfrew, Paisley and Johnstone Wards in the Glasgow Stake got together for a joint Relief Society opening social, and at this event Sister Elizabeth McRae, the retiring president of the Paisley Relief Society, was honoured with the presentation of a wrist watch to mark ten years of faithful service in various callings within the Relief Society.

Sister Barbara Heede, Glasgow Stake Relief Society President, made the presentation, and a beautiful bouquet was given by Sister Effie Struthers, the newest member of Paisley's society.

HULL DISTRICT

Emigrating

FURTHER farewells were expressed to the Coyne family, Brother Bill and Sally Ann Coyne, Billy Coyne Junior and Andrew, of the Scarborough Branch, who are emigrating to Salt Lake City. There they will join their daughter, Pat, and two other families who left the Scarborough Branch in June to live in the Salt Lake valley.

At the farewell party Bill Coyne

Top picture : The new Liverpool District Presidency—Hugh M. Ross, 1st Counsellor ; and J. Alan Cubbon, President (seated) ; Peter H. W. Watson, 2nd Counsellor ; and Frederick W. Peacock, District Clerk (standing). Lower picture : The new Preston District Presidency—John Vernon, 1st Counsellor ; Ronald Hughes, President ; and George Doughty, 2nd Counsellor (seated) George A. Holmes, District Clerk (standing).

"LET your light so shine before men that they may see your good works." That was the theme of the Conference recently of the 19 lady missionaries in the Scottish Mission. Under the direction of Sister Ruby Haight, each lady missionary participated in the Conference with informal discussions and demonstrations on the problems of proselyting, personal appearance, and increasing unity among themselves and the people of Scotland. Some of the interesting topics discussed were: "24 Hours a Day", "I Met the Challenge", "Tracting Tips", "Super Junior Sister", "Super Senior Sister", and "Words of Wisdom". Special talks were given by President and Sister David B. Haight, and "An Elder's View", by Elder Ted Hodges. Special features of the Conference included luncheon in the Mission Home, and the presentation of a small lamp to each lady missionary, emphasising the Conference theme. The Conference concluded with a testimony meeting.

Senior gave for the last time his old and well-loved impersonation of a soldier on parade, and many others that have kept Scarborough saints for a long time.

* * *

Engagement

ALONG with the news of departures from Scarborough comes the announcement of the engagement of Brother Michael Reynolds and Sister Patricia Margaret Southren.

Michael is the only son of Brother and Sister Edward Reynolds, a former Scarborough Branch President. Michael has recently returned from a two-year full-time mission. Patricia is the eldest daughter of Mr. and Mrs. J. T. Southren. Both Michael and Pat hold district positions.

LEEDS STAKE

Ground-breaking

WHAT a happy day for the saints of the Leeds Stake who have waited a long time for the ground-breaking ceremony at Huddersfield on the site of the Stake House.

Brother Raymond, assistant to Albert V. Stirling, head of the Church Building programme in this country, and Brother Pearson, the district building supervisor, were present at the ceremony, along with Brother and Sister Ernest Morgan, who has been called to work in Huddersfield as the building supervisor.

The Stake President, Dennis Livesey, broke ground on the site.

On the day following this ceremony, Leeds Stake celebrated the opening of the Dewsbury Chapel, with Thanksgiving Services attended by the Mayor and Mayoress of Dewsbury and other local dignitaries.

Elders of the Scottish Mission taking part in the play, "The Trial of the Stick of Joseph," which they presented to Church members and investigators recently.

The new Beverley Chapel, which was opened recently when the members held their Thanksgiving Service.

LONDON STAKE

Taped Talks

AT their General Priesthood meeting on November 25, London Stake priesthood holders were privileged to sit in with 8,000 other members of the priesthood and take part in the 133rd Semi-annual General Conference Priesthood Session.

This privilege was afforded them by President Clinton Dinwoodey, of the London Stake Presidency, who returned from Salt Lake City after attending the conference with a recording of the full priesthood session.

For two-and-a-half hours the Hyde Park Chapel became the Tabernacle, and the brethren listened to the advice of President David O. McKay and his two counsellors, President Hugh B. Brown and President N. Eldon Tanner, and heard two magnificent talks by young priests, David Gragun and Michael Simpson, followed by a discussion on self-control by Elder Sterling W. Sill, an Assistant to the Council of Twelve.

Refreshments during the evening were provided by the First Elders Quorum of the London Stake.

* * *

Scout troop formed

THE South London Ward Vanguard boys have now become members of the 19th Balham and Tooting Scout Troop (LDS). The troop has been officially recognised by the Balham and Tooting District, and Brother Bert Watson, an experienced Scout Master, has become the S.M. of the 19th.

The troop is an open-sponsored one, and already a number of non-member boys are taking an active part in its work. It is the second troop to be formed in the London Stake. The first was at St. Albans.

MANCHESTER STAKE

New Districts

AT the recent Manchester Stake Conference, two new districts were organised within the North British Mission, the Liverpool and Preston Districts.

The Liverpool District includes branches of the Church at Liverpool, Liverpool South, Wigan, Southport, Crosby, St. Helens, Warrington, Widnes-Runcorn, Leigh, Birkenhead and Bromborough.

President of the new 1,382-strong district is Brother J. Alan Cubbon, with Brothers Hugh M. Ross as his 1st Counsellor, Peter H. W. Watson as his 2nd Counsellor, and Frederick W. Peacock as the District Clerk.

The new Preston District, with Brother Ronald Hughes serving as President, includes branches at Preston, Burnley, Blackburn, Rawtenstall, Nelson, Todmorden, Accrington, Blackpool and Bolton. First and Second Counsellors in this 1,401-strong District are Brothers John Vernon and George Doughty.

The North British Mission now has a total of 32 branches within its boundaries.

Baptism pace continues

TOTAL baptisms for the full-time missions for September were reported at 7,284. This brings the total for the year that date to 84,834. This is compared to the total of 70,016 at the end of September, 1962, which was a record year.

Brother J. C. Robin l'anson-Holton, son of President and Sister l'anson-Holton, of the Leeds Stake. Robin was recently presented with his Queen's Scout certificate at St. James's Palace, London, by the Duke of Gloucester. He is the only member of the Leeds Stake to achieve this distinction. Robin is actively engaged in Church work in the Dudley Branch, where he is in the Sunday School Superintendency.
Above right: President Dennis Livesey, of the Leeds Stake, breaking ground on the Stake house site.

First Chapel in Scotland at Drumchapel

THE interior of the Drumchapel ward house, the first Mormon chapel to be built in Scotland, is pictured below. It was completed in November.

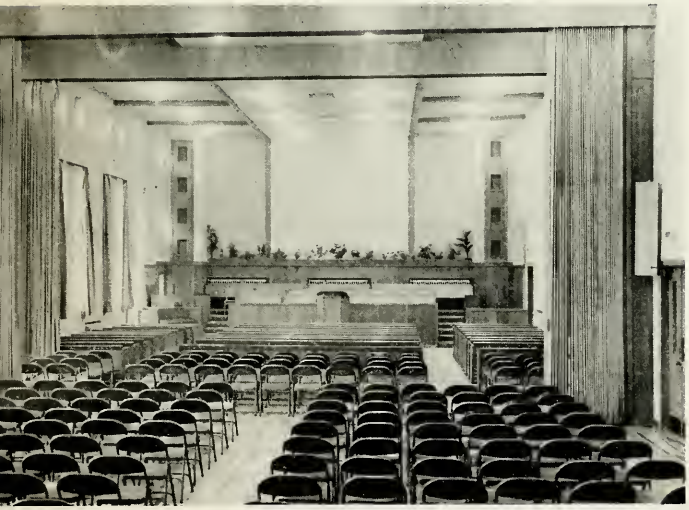
It is almost two years ago that President McKay attended the ground-breaking ceremony, and over the past two years more than 26,000 hours of donated labour has gone in to completing the church building which has cost £70,000.

President Marion D. Hanks, of the First Council of Seventy, and President of the British Mission, represented the General Authorities, and gave a stirring address that thrilled the 500 saints present at the Thanksgiving Service on Sunday, November 17, 1963.

Also participating on the programme were President Archibald Richardson, the Glasgow State President; President David B. Haight, the Scottish Mission President; Bishop William Proctor, of the Drumchapel Ward (the Ward which will have the use of the building), and Brother and Sister Stevenson McDonald, the building supervisor and his wife.

There are many more churches under construction in Scotland, including one at Ayr, which is nearing completion, and one in Kirkcaldy.

The saints in Scotland have waited for more than one hundred years for this time, when they have buildings of their own in which to worship the Lord. The completion of the building in Drumchapel was the realisation of this dream, and will do much to strengthen the growth of the church in that part of the world.



'London is talking about the Mormons'

UNDER the above title, with a London dateline, an article by George Armstrong appeared in a recent issue of the *San Francisco Chronicle*. It read:

"Churchmen and others frequently complain religion is on the downgrade in this country, (Great Britain).

"But America's Mormons here aren't worried about falling attendance and interest. In Britain, the accent is definitely on expansion for the 133-year-old Church of Jesus Christ of Latter-day Saints.

"The Mormon organisation reports its British flock has increased from 10,000 in 1958 to nearly 50,000 now and that Mormon chapels are being erected at the rate of almost one a week at a cost of about $14 million a year.

"The fact that the Mormons are running into opposition from other churches here tends to bear out their reports of swift, solid expansion.

"Part of the credit for the growth of Mormonism in Britain is due to the church's missionaries, or 'proselytisers' as they unashamedly call themselves.

"The spearhead of the missionaries consists of what one British newspaper termed 1,200 'aggressively healthy' young Americans who spend about two years here—at their own expense or that of their families—trying to win converts.

"One of the big attractions of the Mormon chuhch is the wide social life it offers members. The new chapels have basketball courts, stages and classrooms. Mormon wives attend weekly classes in social science, theology, literature and 'domestic science.'

"In addition, children are encouraged to participate in church life almost as soon as they can talk. Five-year-olds frequently give short sermons.

"The church has no professional clergy and every member—from those 5-year-olds on up—is expected to play an active role in administering its affairs.

"While the bishops tend to be middle class, most converts are said to be working or lower middle class people.

"On the other hand, critics of the Church of England, the established Anglican church, often accuse it of being the fusty instrument of the 'better off' sections of the community.

"Perhaps the fact that Mormonism is American—the product of a country regarded here as not class conscious—helps the church with working class people.

"A British newspaper said, 'The appeal of Mormonism seems to be its vigour and simplicity as compared with the flaccidity of other faiths.'

"Church of England and other ministers have been counter-attacking though, with no apparent success.

"One Church of England bishop declared acidly that, 'The history of the Mormons, and what they believe, seems to us so utterly absurd that we have not taken them seriously and consequently they have made great strides forward.

"Despite the cries of alarm. the Mormons keep steadily enlarging their flock."

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SENATOR'S TRIBUTE

WHILE paying a tribute to the Mormon Pioneers before the United States Senate recently, Senator Frank Church, of Idaho, also extolled the Church today in its world position.

The tribute, entered in the Congressional Record of that day, related some of the early history of the Church and its migrations. Then Mr. Church said in part:

"Today, the position of the Latter-day Saints is one of great prestige. One of their members is considered a possible candidate for the Presidency of our country. Other Mormons have achieved titles in many different fields, from Miss America, to middleweight boxing champion of the world. In public life Mormons have played a prominent role in Congress, and have held such important executive positions as Chairman of the Federal Board, Treasurer of the United States, Secretary of Agriculture, U.S. Commissioner of Education, and Secretary of the Interior, under Democratic and Republican Presidents alike. On the artistic side, the Mormon Tabernacle Choir is known and loved by people in all parts of our country, and, indeed the whole world.

"Why have the Mormons attained this position of recognition? The primary reason is, I think, that they have set such a good example of Christianity in action. The Mormons do not have a paid clergy, but rather, the members fill all the church positions themselves, without financial remuneration. And their church activities are grand in scale; their youth groups are the envy of all who know them; their charitable activities reach into every sector of their communities. . . .

"Today, the people of my State pause to pay tribute to the Mormon pioneers. We admire their valour and the example of Christian community that they and their descendants have given us. In this troubled age, it is encouraging to see how well these good Christian people have ordered their lives."

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